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BIBLICAL QUOTATIONS
IN OLD ENGLISH PROSE WRITERS

SECOND SERIES

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BIBLICAL
QUOTATIONS
IN
OLD ENGLISH PROSE WRITERS

SECOND SERIES

EDITED

WITH THE LATIN ORIGINALS
INDEX OF BIBLICAL PASSAGES, AND
INDEX OF PRINCIPAL WORDS

BY

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PREFACE

THE first instalment of this work was published by Macmillan and Company in 1898, and contained the Biblical passages from the *Laws* of King Alfred, from his versions of the *Pastoral Care*, Bede's *History*, and Orosius, and from Ælfric's *Homilies*, besides an Introduction dealing with the various translations of parts of the Bible into Old English prose and poetry.

To the general remarks there made little need be added, except that I have now endeavored to supply the quotations from the chief remaining prose texts, so far as they have yet been printed, and, in quoting the Latin, to conform to proximate originals wherever possible. Ælfric's version of *Alcuin's Interrogationes Sigewulfi in Genesin*, published by MacLean in *Anglia*, vol. 7, and inadvertently omitted in its proper place, has been included in an Addendum, but has not been considered in either Index. A very few minor texts might have been added, but the harvest would not have been great.

Where the Latin differs from the Vulgate text, the fact is indicated by a prefixed obelisk.

This is not the place to correct in detail the errors and inadvertencies of the first volume. Some have been pointed out in valuable reviews: I would refer especially to that by Förster, in *Englische Studien*, vol. 28; by C. E. Hart, in *Modern Language Notes*, vol. 13; by Wülker, in the *Anglia Beiblatt*, vol. 9; by Stryienski, in the *Revue Critique*, N. S., vol. 46; and by Klæber, in the *Journal of Germanic Philology*, vol. 3. Klæber has called attention to the following omissions from the Bede: Ps. 83. 3 (p. 304); Eccclus. 44. 14 (406); Matt. 9. 37 (88); Lk. 10. 2 (88); 1 Cor. 6. 10 (356); 2 Cor. 12 (338; cf. 288); Gal. 1. 1 (342). A reviewer in *Litera-*

ture for Oct. 1, 1898, refers the untraced passage from Ælfric (*Hom.* 1. 300) on p. 256 to Isa. 26. 10 (Vulg.), and that from *Hom.* 2. 338 to Prov. 15. 8 (or 21. 27). Förster, on the other hand (see above), shows that the former contains the words of Bede in his Commentary on Acts 1. 11: *Peracto iudicio ab omnibus sanctis videbitur* [sc. *gloria divina*], *quando tolletur impius, ne videat gloriam Dei*. The second passage (*Hom.* 1. 492) is referred by the same scholar to Bede's commentary on Lk. 7. 14. The penultimate one is shown not to be a Biblical quotation at all, by reference to the original *Vita Fursei*. Finally, the last of the untraced passages is probably from Bede's *Hom.* XXX. (Giles 5. 224). Förster also suggests better readings for the originals in certain cases. Thus, for Prov. 5. 22 (p. 116): *Funiculis autem peccatorum suorum unusquisque constringitur* (Bede's Comm. on Mark); Prov. 21. 20 (p. 117): *Thesaurus desiderabilis requiescit in ore sapientis* (Itala); Ecclus. 3. 33 (p. 136): *Sicut aqua exstinguit ignem, ita elemosyna exstinguit peccatum* (Cassian); Matt. 6. 8 (p. 147): *Scit namque Pater vester caelestis* (Gregory's *Hom.* X.); Matt. 25. 14 (p. 169): *Homo quidam peregre profiscens* (Gregory's *Hom.* IX.).

After the appearance of the first volume, Napier printed in the *Archiv für das Studium der Neueren Sprachen und Litteraturen*, vols. 101 and 102, the complete Gospel extracts on which certain of Ælfric's *Homilies* were based, and which had been abbreviated in Thorpe's edition. These I have now reproduced from Napier's text. They of course duplicate to some extent, as Napier pointed out, the matter contained in the first volume, but it seemed worth while to present them here at length, notwithstanding this consideration.

For Gregory's *Dialogues*, I have used Hecht's edition (properly Johnson's); for the *Martyrology*, Herzfeld's; for the *Blickling Homilies*, Morris'; for Wulfstan, Napier's; for *Saturn and Solomon*, Thorpe's *Analecta*; for the *Ancient Laws and Institutes*, Thorpe's folio edition; for Alfred's version of the *Soliloquies*, Hargrove's edition in the *Yale Studies in English*; for the *Harrowing of Hell*, Bright's edition in his *Anglo-Saxon*

Reader; for the *Benedictine Rule*, Schröer's (with additional references to Logeman's interlinear version); for the *Benedictine Office*, Feiler's; for the *Old English Homilies and Saints' Lives*, Assmann's; for the *Consolation of Philosophy*, Sedgefield's; for Ælfric's *Colloquy*, the Wright-Wülcker *Vocabularies*, vol. 1; for Ælfric's *Hexameron* and *Admonitio*, Norman's edition; for the Supplement to Ælfric's *Homilies*, the *Archiv*, as above; and for Ælfric's *Lives of the Saints*, Skeat's edition.

Appendix I contains parallel passages from the text of the West Saxon Gospels according to the Corpus MS., arranged about as they would be in a Harmony of the Gospels, though the chronology observed by the current Harmonies has been occasionally neglected in favor of a more convenient disposition of the material. Where the accepted chronology has been noticeably disregarded, attention has been called to the fact by square brackets. The Harmonies consulted have been Robinson's, and the more recent one by Stevens and Burton.

Appendix II contains the fragment of Genesis discovered by Professor Frank H. Chase in 1898, and published by him, from MS. Ii. 1. 33 of the Cambridge University Library, in the *Archiv für das Studium der Neueren Sprachen und Literaturen*, vol. 100. This is now provided with the corresponding Vulgate Latin, and will, I trust, prove a welcome addition to the other texts. No one, I venture to hope, will think it strange that I have not reprinted such connected pieces of Biblical translation as are contained in the so-called Heptateuch.

In Appendix III I have given references to the Biblical texts quoted in the so-called *Durham Ritual*, without reproducing them.

The three Appendixes have all been utilized in forming the Index of Biblical Passages, but none of them have been excerpted for the Index of Principal Words. In the preparation of the latter, much valuable assistance was rendered by Dr. Hubert G. Shearin, then a graduate student at this university.

I still feel persuaded that a comparison of the different

versions of the same text or passage will provide a useful means of exploring the genius of the tongue. Thus, to take an example almost at random, in Gregory's *Pastoral Care* the latter half of Ps. 32.5 runs:

Ic wille secgan ongēan mē selfne mīn unryht,
Dryhten, forðæm ðū forgēafe ðā ārlēasnesse mīnre
heortan.

In the *Ancient Laws and Institutes* :

Ic andette pē, Drihten, mīne unrihtwīsnyssse wið
mē sylfum; and pū, Dryhten, mē forgēafe pā ārlēas-
nyssse mȳnre synne.

In the *Benedictine Rule* :

Ic bodige ongēan mē mīne unrihtwīsnesse Drihtne;
and pū forgēafe pā ārlēasnesse mīnre heortan.

The Latin is:

Pastoral Care and Benedictine Rule :

Pronuntiabo adversum me iniustitias meas Dom-
ino; et tu remisisti impietatem cordis mei.

Ancient Laws and Institutes :

Confitebor adversum me iniustitiam meam Dom-
ino; et tu remisisti impietatem peccati mei.

Thus *pronuntiabo* is rendered by *ic wille secgan* and *ic bodige*; *adversum me* by *ongēan mē* and *wið mē sylfum*; *remisisti* by *forgēafe* only; *impietatem* by *ārlēasnesse* only; *et* by *forðæm* and *and*. Here is surely material for synonymic study, even if we disregard the varying form of the Latin; and this material is drawn from the scanty resources of less than a single verse.

But whatever may or may not be done in the minuter exploration of these texts, I would fain believe that the lover of the Bible and the lover of our tongue will find the matter here brought together neither unwelcome nor unprofitable.

ALBERT S. COOK.

YALE UNIVERSITY,
Dec. 10, 1902.

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BIBLICAL QUOTATIONS
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BISHOP WÆRFERTH'S VERSION OF GREGORY'S DIALOGUES

GENESIS.

17. 4. *See* Rom. 4. 17.
19. 24. . . . þæt Drihten sende fȳr and swefl samod ofer Sodoma folc. Dial. 323.
21. 12. pē byp gecīgd sǣd in Isaace (H. On Isaace pē bið sǣd gecīged). Dial. 55.
22. 17. Ic blētsige pē, and ic gemænifealde pīn sǣd swā-swā heofones steorran, and swā-swā pā sandcorn pā pe bēoð be sǣs waroðum (H. Ic geblēdsige pē, and ic gemenigfylde pīn sǣd swā-swā heofones steoran, and swā-swā pā sandcorn pe bēoð be sǣs waroðe). Dial. 55.
25. 21. Isaac wæs tō his Drihtne biddende for his wīfe, forþon pe hēo wæs unwæstmbære; pā gehȳrde Drihten his bēne, and sealde Rebeccan his wīfe wæstm (H. . . . þæt Isaac gebæd tō Drihtne for his wīfe, forþāmpe hēo wæs unwæstmbære; pā gehȳrde Drihten his bēne, and sealde wæstm Rebeccan his wīfe). Dial. 55.

NUMBERS.

8. 24, 25. *See* Dial. 102.
20. 11. *See* Dial. 120; 221.

GENESIS.

19. 24. † Quia super Sodomitas Dominus ignem et sulphur pluit.
21. 12. . . . In Isaac vocabitur tibi semen.
22. 17. Benedicam tibi, et multipli-

cabo semen tuum sicut stellas caeli,
et sicut arenam quae est in littora
maris. . . .

25. 21. † Deprecatus est Isaac Dominum pro uxore sua, eo quod esset sterilis; qui exaudivit eum, et dedit conceptum Rebeccae.

JOSHUA.

15. 18, 19. . . . þæt Axa, Calephes dohter, sǣte ofer ānum eosole and þā āsworette. þā cwæð hire fæder tō hire: Hwæt hafast þū nū, oððe hwæt is þē? And hēo þā him and-swarode: Syle mē þīne blētsunge; þū sealdest mē sūperne land and drūgiende; geȳc mē þæt, and syle mē þān. þā sealde se fæder hire þān and lēoht bufan, and þān and lēoht beneoðan. Dial. 245.

JUDGES.

3. 1-4. *See* Dial. 204.

1 SAMUEL.

1. 18. . . . þæt hire andwlitan nǣron nā in missenlicum hīwe gecyrde. Dial. 349. 15, 16.

2 SAMUEL.

1. 11. *See* Dial. 120.
 7. *See* Dial. 146.
 16. 1-4. *See* Dial. 40.
 18. 33. *See* Dial. 120.

1 KINGS.

13. 19, 24. *See* Dial. 294.
 13. 28. . . . þæt sēo lēo stōde nēah þām eosole, and ne æt nā of þām flǣsce. Dial. 294.
 17. 6. *See* Dial. 120.

JOSHUA.

15. 18, 19. . . . † Axa, filia Caleb, sedens super asinam suspiravit. Cui dixit pater suus: Quid habes? At illa respondit: Da mihi benedictionem; terram australem et arentem dedisti mihi, iunge et irriguam. Deditque ei pater suus irriguum superius et irriguum inferius.

1 SAMUEL.

1. 18. . . . † Vultusque eius non sunt amplius in diversa mutati.

1 KINGS.

13. 28. . . . † Quia stetit leo iuxta asinum, et non comedit de cadavere.

2 KINGS.

2. 14. Hwær is Helies God mīnes lārēowes (H. Hwær is nū Helias God mīnes lārēowes)? Dial. 19; cf. 50.
 4. 27. Forlæt hī, forpāmpe hyre mōd is on biternysse, and Drihten hit bedīglode fram me, and hit mē nā ne geswutelode. Dial. 146.

1 CHRONICLES.

17. *See* Dial. 146.

JOB.

24. 20. Eall sēo lustfulnes and swētnes pæs lichaman weorðep tō wyrma geride. Dial. 323.

PSALMS.

86. 13. Drihten, pū ālȳsdest mīne sāwle of pære neoðeran helle. Dial. 332.
 118. 1. . . . pæt Godes mildheortness is in worulda woruld. Dial. 328.
 118. 19, 20. Ontȳnað mē rihtwīsnesse gatu, pæt ic, in gangende purh pā, anddette mīnum Drihtne and hine herge; pæt is pæt Drihtnes gæt, purh pæt rihtwīse in gāð tō pām heofonlican rīce. Dial. 312, 313.
 119. 13. In (H. on) mīnum welerum ic bodode eallē pā dōmas pīnes mūðes. Dial. 137, 138.

2 KINGS.

2. 14. . . . Ubi est Deus Eliae etiam nunc? . . .
 4. 27 . . . † Dimitte eam, quia anima eius in amaritudine est, et Dominus celavit a me, et non iudicavit mihi.

JOB.

24. 20. . . . Dulcedo illius vermes. . . .

PSALMS.

86. 13. . . . † Liberasti animam meam ex inferno inferiori.
 118. 1 Quoniam in saeculum misericordia eius.
 118. 19, 20. . . . † Aperite mihi portas iustitiae, et, ingressus in eas, confitebor Domino; haec porta Domini, iusti intrabunt per eam.
 119. 13. In labiis meis pronuntiavi omnia iudicia oris tui.

PROVERBS.

28. 9. Se þe onweg ācyrrēð his ēare, þæt hē ne gehyre þā Godes æ, þæs bēn byð onscuniendlic mid Gode. Dial. 210.

ECCLESIASTES.

3. 18-20. Ic sǣde in mīnre heortan be manna bearnum þæt God hī ācunnode, and þā gecyððe þæt hī wǣron wildēorum gelīce. Forþon is ān forwyrd and ænde þæs mannes and nȳtena, and ēac gelīc gecynd and fruma heora ægþres. . . . Swā-swā se man swelteþ, swā swylteþ ēac þā nȳtenu, and gelīce hī ealle ēpiað, and forþon næfð se man nāht māre ponno þā nȳtenu. . . . Ealle hī licgað under īdelnesse, and ealle hī farað tō ānre stōwe; of eorðan hī wǣron gewordene, and tō eorðan eft gelīce bēoþ gehworfene. Dial. 264.

|| . . . þæt ān forwyrd wǣre þæs mannes and þāra nȳtena, and heora ægþres gecynd gelīc. Swā se man swelteð, swā swelteð þā nȳtenu, and ēac gelīce hī ēpiaþ ealle. Dial. 266.

5. 17. Mē is þus gepūht gōd þæt gehwīlc man ete, and drince, and brūce þære blisse of his āgnum weorce and gewinne. Dial. 266.
6. 8. Hwæt hafað mā se snottra man þām dysigan, oppe hwæt hafað se þearfa oþer, būton þæt hē fare pider þær þæt lif is? Dial. 266.
7. 3. Betere is þæt man gā tō hēafes hūse þonne tō gebēorscipes hūse. Dial. 266.

|| Betere is þæt man gā tō hēafes hūse þonne tō bēorscipes. Dial. 266.

PROVERBS.

28. 9. Qui avertit aurem suam ne audiat legem, oratio eius erit execrabilis.

ECCLESIASTES.

3. 18-20. Dixi in corde meo de filiis hominum, ut probaret eos Deus, et ostenderet similes esse bestiis. Idcirco unus interitus est hominis et iumentorum, et aequa utriusque conditio. Sicut moritur homo, sic et illa moriuntur; similiter spirant

omnia, et nihil habet homo iumento amplius. Cuncta subiacent vanitati, et omnia pergunt ad unum locum; de terra facta sunt, et in terram pariter revertuntur.

5. 17. † Hoc itaque mihi visum est bonum, ut comedat quis et bibat, et fruatur laetitia ex labore suo. . . .
6. 8. Quid habet amplius sapiens a stulto, et quid pauper, nisi ut pergat illuc ubi est vita?
7. 3. Melius est ire ad domum luctus quam ad domum convivii. . . .

9. 10. Swā-hwæt-swā pīn hand mage wyrcean, wyrc ārdlice, forþon þe mid helwarum ne byþ, þyder þe þū onytest, weorc nē gescēadwīsnesse nē wīsdōm nē snyttru. Dial. 267.

|| Swā-hwæt-swā pīn hand mage wyrcean, wyrc ārudlice, forþon þe mid helwarum ne byð, þider þū onettest, nē weorc nē gescēadwīsnē nē snyttro nē wīsdōm. Dial. 327, 328.

12. 13. Gehyre wē ealle samod þone ænde þissere spræce. . . .
Ondræd þe God, and heald his bebodu; þæt byþ sōðlice ælc man se þus dēð. Dial. 265.

ISAIAH.

14. 13, 14. Ic sette mīn hēahsetl tō norðdæle heofona rīces, and ic bēo þām hēhstan Gode gelīc. Dial. 185.

49. 8. On onfengre tīde ic þe gehyrde, and on hære dæge ic þe gefultmade. Dial. 327.

57. 1. Se rihtwīsa man forweorðeþ, and nān man ne byþ þe hine eft gepence in his heortan. Dial. 257.

DANIEL.

3. 20, 27. See Dial. 219.

8. 27. Ic āfeorrode þā, and gemettrumode manega dagas. Dial. 227.

14. 32–38. See Dial. 150.

WISDOM OF SOLOMON.

4. 7. . . . þæt se rihtwīsa man swelte swā hwylcum dēaðe swā hē swelte, þæt þæs rihtwīsnē ne sý nā þý ær fram him āfyrred. Dial. 294.

9. 10. † Quodcumque potest manus tua facere instanter operare, quia divi te, et in die salutis adiuvi te. . . .
nec opus, nec ratio, nec scientia, nec sapientia erit apud inferos quo tu prosperas.

12. 13. † Finem loquendi omnes pariter audiamus: Deum time, et mandata eius observa; hoc est enim omnis homo.

49. 8. . . . † Tempore accepto exaudi te, et in die salutis adiuvi te. . . .
57. 1. † Iustus perit, et nemo est qui recogitet in corde suo. . . .

DANIEL.

8. 27. † Et ego elanguī, et aegrotavi per dies plurimos. . . .

WISDOM OF SOLOMON.

14. 13, 14. . . . † Ponam sedem meam ad Aquilonem, et ero similis Altissimo.

4. 7. † Iustus quacumque morte praeventus fuerit, iustitia ejus non auferetur ab eo.

MATTHEW.

5. 23, 24. Gif þū bringe þīn lāc tō þān weofode, and þonne gemune and gepænce þæt þīn brōðer oððe frēond āht unge-
þwærlices wið þē gemæne, forlæt þæt þīn lāc pær beforan
þām weofode, and ærest gepinga þē tō þinum brēper and frýnd,
and cum þonne and geoffra þīn lāc Gode. Dial. 349.
5. 44. Gebiddað for ēowrum fēondum. Dial. 335.
6. 23. Gif þīn ēage byð (H. bið) mǣnfull, þonne byð (H. bið)
þīn lichama eall þýstrig. Dial. 76.
7. 14. Se weg is swiðe nearu and wiðerdyne þe lādeþ tō þām
ēcan life. Dial. 322.
8. 31. Gif þū ūs ūt ādrife of þysum men, sænd ūs in pysra
swýna hēap. Dial. 223.
9. 27-31. *See* Dial. 60.
12. 32. . . . þæt swāhwylc man swā yfelsacunge sǣde on þone
Hālgan Gāst, þæt hit him nǣre nē in pissere worulde forgifen
nē in ðære tōweardan. Dial. 328.
12. 39. *See* Dial. 120.
13. 30. Ic cwepe þonne tō þām riftrum: Gesomniað þā wēod,
and gebindað þā tō scēafum tō forbærnenne. Dial. 316.
14. 19, 20. *See* Dial. 252.
14. 29. *See* Dial. 91; 120.
16. 19. Swā-hwæt-swā þū gebindest ofer eorþan, hit bið gebund-

MATTHEW.

5. 23, 24. † Si offers munus tuum ante
altare, et ibi recordatus fueris quia
frater tuus habet aliquid adversum
te, relinque munus tuum ante al-
tare, et vade prius reconciliari fratri
tuo, et tunc veniens offeres munus
tuum.
5. 44. . . . † Pro inimicis vestris orate.
6. 23. † Si oculus tuus nequam fuerit,
totum corpus tuum tenebrosum
erit. . . .
7. 14. † Quia angusta valde est semita
quae ducit ad vitam. . . .
8. 31. . . . † Si elicis nos, mitte nos
in gregem porcorum.
12. 32. † Si quis in Sancto Spiritu
blasphemiam dicitur, neque in hoc
saeculo remittetur ei, neque in
futuro.
13. 30. . . . † Colligite zizania, et
ligate ea in fasciculos ad combu-
rendum. . . .
16. 19. . . . † Quodcunque ligaveris
super terram erit ligatum et in
caelis; et quae solveris super ter-
ram soluta erunt et in caelis.

en on heofonum, and swā-hwæt-swā pū ālȳsest ofer eorðan, hit byð ālȳsed on heofonum. Dial. 153.

17. 9. . . . þæt þæt þe hī gesāwon, hī nānum men ne sǣdon ærpanþe mannes Sunu fram dēaðe ārise (H. . . . þæt pā ping þe hī gesāwon, hī nānum men ne āsǣdon ærpāmþe mannes Sunu of dēaðe ārise). Dial. 60.

20. 20, 21. See Dial. 231.

20. 22, 23. Magon gyt drincan pone calic þe ic bēo drincende? Hī andswarodon him and cwædon: Wit magon. Pā cwæð se Hælend tō him: Witodlice mīnne drync gyt drincað, ac hit nis nā mīn inc tō syllanne þæt gyt sittan mē on pā wynstran healfe oððe on pā swiðran. Dial. 231.

25. 41. Gāp pā, āwyrgeðe, in þæt ēce fȳr, þæt wæs gegearwod dēofle and his ænglum. Dial. 305.

25. 46. pā ārlēasan gāð in þæt ēce wīte, and pā rihtwisan in þæt ēce lif. Dial. 334.

MARK.

3. 29. See Matt. 12. 31.

6. 41, 42. See Matt. 14. 19, 20.

LUKE.

9. 16, 17. See Matt. 14. 19, 20.

15. 13-16. See Dial. 106.

15. 17. Ēalā, hū manige esnewyrhtan wǣron in mīnes fæder hūse, and pām hlāf genihtsumað (H. Ēalā, hū fela esnewyrhtena on mīnes fæder hūse habbað hlāf genōhne). Dial. 107.

17. 9. . . . † ut ea quae vidissent nemini dicerent quousque Filius hominis a mortuis resurgeret.

20. 22, 23. . . . Potestis bibere calicem quem ego bibiturus sum? . . . Possumus. . . . Calicem quidem meum bibetis, sedere autem ad dexteram meam vel sinistram non est meum dare vobis. . . .

25. 41. . . . † Ite in ignem aeternam,

qui paratus est diabolo et angelis eius.

25. 46. † Ibunt impii in supplicium aeternum, iusti autem in vitam aeternam.

LUKE.

15. 17. . . . Quanti mercenarii in domo patris mei abundant panibus. . . .

16. 15. Gē wæron pā þe ēow sylfe gōdiað beforan mannum, ac God cann ēowre heortan, forþon eall þæt mannum pinceð hēalīc, þæt byþ onscuniendlic beforan Gode (H. Gē syndon pā þe ēow sylfe rihtwīsiað beforan mannum, ac God cann ēowre heortan, forþāmpē eall þæt mannum pinceð hēalīc, þæt is onscuniendlic beforan Gode). Dial. 40.
16. 19-25, 27, 28. . . . þæt sum welig mann wære, se wæs gegyred mid baswum godwebbe and hwitum, and hē symble daga gehwylcum beorhtlice and mærlīce reordade. And pā wæs pær ēac sum wædla, pæs nama wæs Lazarus, se læg æt pæs welegan mannes dura, wunda full, and wilnode þæt hē sceolde bēon gereorded hwæthugu of pām crumum þe fēollon of pæs welegan mannes bēode, and him nænig man nāht ne sealde; ac pā hundas cōmon tō him, and liccedan his wunda. . . . þæt Lazarus dēad wæs, and þæt hē wæs boren fram Godes englum, and āseted in Abrahames bearme, and se welega, pā-pā hē dēad wæs, hē wæs bebyrged in helle. And pā-pā hē wæs in pām tintregum, hē hōf his ēagan upp; pā geseah hē Abraham feorran, and Lazarum pone pearfan on his bearme. And hē pā, se welega, clypiende pus cwæð: Fæder Abraham, gemiltsa mē, and on-sænd Lazarum, þæt hē bedyppe þæt ytemeste lið his fingres in wæter, and gecēle mīne tungan. Pā cwæð Abraham tō him: Gemuna, lā sunu, þæt pū onfēnge micclum gōde on pīnum life on eorþan, and Lazarus onfēng gelīce pām
16. 15. . . . Vos estis qui iustificatis vos coram hominibus; Deus autem novit corda vestra, quia quod hominibus altum est abominatio est ante Deum.
16. 19-25, 27, 28. † Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus, cupiens saturari de micis quae cadebant de mensa divitis, et nemo illi dabat; sed et canes veniebant, et lingebant ulcera eius. . . . Mortuus Lazarus portatus est ab angelis in sinum Abrahae, et mortuus dives, sepultus est in inferno. Qui elevans oculos suos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu eius, Et ipse clamavit, dicens: Pater Abraham, miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, et refrigeret linguam meam, quia crucior in hac flamma. Cui Abraham dixit: Fili, recordare quia recepisti bona in vita tua, et

yflum. . . . Fæder, ic pē bidde þæt pū hine onsænde tō mīnes fæder hūse; nū gýt ic habbe V brōðra lifgende on eorþan, þæt hē þām cýpe þæt hī hī sylfe bewarnian þæt hī ne þurfan cuman in þæs tintreges stōwe and cwicsūsles. Dial. 309, 310.

|| Onsænd Lazarum, þæt hē þæt ytemeste lip his fingres in wæter bedyppe, and gecēle mīne tungan. Dial. 311.

|| Onsænd Lazarum, þæt hē bedyppe þæt ytemeste lip þæs fingres in wætere, and gekēle mīne tungan, forþon ic eom cwylmed on þisum ligge. Dial. 304.

|| þū onfēnge manega gōd on eorþan in þīnum life. Dial. 311.

17. 37. Swā-hwider se lichama byþ, pider bēoð gesomnode þā earnas. Dial. 295.

JOHN.

1. 1. In fruman wæs þæt word, and þæt word wæs mid Gode, and God wæs þæt word. Dial. 240.

1. 3. Ealle gesceafta wæron þurh þæt gewordene. Dial. 240.

1. 9. Hē wæs þæt sōðe lēoht þæt onlȳhtep æghwilcne man cumende in þisne middaneard. Dial. 120.

1. 12. Swā manige swā hine onfēngcon, hē sealde þām mihte þæt hī wæron Godes bearn. Dial. 161.

1. 16. . . . þæt wē ealle of his gefyllednesse gifc onfēngon. Dial. 120.

3. 8. Se gāst ēpað þær hē wile (H. . . . þæt hē orðað þær hē wyle). Dial. 146.

Lazarus similiter mala . . . Rogo te, pater, ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in locum hunc tormentorum.

17. 37. . . . Ubiunque fuerit corpus, illuc congregabuntur et aquilae.

verbum erat apud Deum, et Deus erat verbum.

1. 3. Omnia per ipsum facta sunt. . .

1. 9. Erat lux vera quae illuminat omnem hominem venientem in hunc mundum.

1. 12. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri. . . .

1. 16. . . . De plenitudine eius nos omnes accepimus. . . .

1. 1. In principio erat verbum, et

3. 8. . . . Ubi vult spirat. . . .

JOHN.

5. 17. Nū gīt mīn Fæder wyrceð, and ic ēac wyrce (H. Nū gȳta mīn Fæder wyrceð, and ēac ic wyrece). Dial. 51.
11. *See* Dial. 217.
12. 24, 25. Būton þæs hwætes corn fealle on eorðan and sȳ dēad, hit sylf wunað āna; gif hit þonne dēad byð, þonne bringeþ hit manigfealdne wæstm. Dial. 239.
12. 35. Gāð þā-hwile-þe gē habbaþ lēoht. Dial. 327.
14. 2. Manige wīcstōwe syndon in mīnes Fæder hūse. Dial. 315.
16. 7. Gif ic onweg ne gewīte, þonne ne cymð nā tō ēow se Frōfergāst. Dial. 177.
 ¶ Nympe ic heonan gange, se Frōfergāst ne cymþ tō ēow.
 Dial. 177.

ACTS.

5. 1-11. *See* Dial. 161.
9. 25. *See* Dial. 109, 110.
9. 40. *See* Dial. 161.
12. 11. Nū ic wāt sōþlice þæt Drihten sænde his engeel, and mē generede of Herodes gewealde, and of eallre þære bāde Iudea folces (H. Nū ic wāt sōþlice þæt Drihten āsende his engel, and mē generede of Herodes gewealde, and of eallre geanbīdunge Iudeisces folkes). Dial. 107.
26. 10. *See* Dial. 217.

ROMANS.

4. 17. Þē ic gesette fæder manigra þēoda (H. Ic gesette þē manegra þēoda fæder). Dial. 55.
6. 9. *See* Dial. 348.

5. 17. . . . Pater meus usque modo operatur, et ego operor.

16. 7. . . . † Si non abiero, Paracletus non veniet ad vos. . . .

6. 9-12. *See* Matt. 14. 19, 20.

ACTS.

12. 24, 25. Nisi granum frumenti cadens in terram mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert. . . .

12. 11. . . . Nunc scio vere quia misit Dominus angelum suum, et eripuit me de manu Herodis, et de omni expectatione plebis Iudearum.

12. 35. . . . Ambulate dum lucem habetis. . . .

ROMANS.

14. 2. In domo Patris mei mansiones multae sunt. . . .

4. 17. . . . † Patrem multarum gentium constitui te. . . .

9. 3. *See* Dial. 217.

11. 33. *Ēalā, hū mycclu hēanes is pāra welena Godes snyttro and wīsdōmes, and hū unymbfangenlice syndon his dōmas, and unāspyrgendlice syndon his wegas (H. Ēalā, hū micel hēahnys is pāra welana Godes wīsdōmes and his inngehigdes, and hū unbefangelice his dōmas syndon, and his wegas unāspyriendlice) !* Dial. 137.

11. 34. *Hwā can Drihtnes andgyt, oððe hwile wæs his gepeahtere (H. Hwā cann Drihtnes andgit, oððe hwylc wæs his gepeahtere) ?* Dial. 136.

13. 10. *Sēo sōðe lufu byð pære æ gefylledness.* Dial. 256.

1 CORINTHIANS.

2. 2. . . . *pæt hē sylfa nāht ne cūðe nē nyste būton pone hælendan Crīst, and þysne hangiendne and prōwiendne for ealles mancynnes hæle.* Dial. 217.

2. 9, 10. . . . *pæt ēage ne geseah, nē ēare ne gehyrd, nē in (H. on) mannes heortan ne āstāh, pā gōd þe (H. hwylce ping) God gegearwode pām þe hine lufiað; sōðlice pā hē onwreah ūs purh pone Hālgan (H. his) Gāst.* Dial. 137.

2. 11, 12. *Hwæt is pæt þe wite hwylc pæs mannes mōdgepancas sȳn, būton se gāst ðæs mannes þe on him sylfum byþ? Swā ēac pā þe bēoð Godes gepeahunge, nān man hit ne can būton se Godes gāst (H. Hwylc man wāt pæs mannes mōdgepancas, būtan pæs mannes gāst þe on him selfum byð? Swā ēac pā ping þe bēoð on Godes gepeahunge, nān mann*

11. 33. *O altitudo divitiarum sapientiae et scientiae Dei ! quam incomprehensibilia sunt iudicia eius, et investigabiles viae eius.*

11. 34. *† Quis novit sensum Domini, aut quis consiliarius eius fuit ?*

13. 10. . . . *† Plenitudo legis est charitas.*

1 CORINTHIANS.

2. 2. *† Nil se scire iudicat nisi Christum Iesum, et hunc crucifixum.*

2. 9, 10. . . . *† Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit, quae praeparavit Deus diligentibus se; nobis autem revelavit per Spiritum suum. . . .*

2. 11, 12. *† Quis enim scit hominum quae hominis est nisi spiritus hominis qui est in ipso ? Ita et quae Dei sunt nemo cognovit nisi Spiritus Dei ? . . . Nos autem non spiritum huius mundi accepimus, sed spiritum qui ex Deo est. . . .*

- ne cann būtan se Godes gāst). . . . Ne onfēngon wē nā þone gāst pyses middaneardes, ac þone gāst þe fram Gode is (H. is of Gode). Dial. 136, 137.
3. 12, 13. Swā hwyle man swā ofer þisne stapol timbrað, and seteð gold, oppe seolfor, oððe dēorwyrðe stānas, trēow, oððe hīg, oððe healm, ānra gehwilces mannes weore þæt fȳr ācunnað hwyle hit sȳ. Dial. 328.
6. 10. Wyrigewidole men ne magon hī sittan on Godes rīce. Dial. 207.
6. 17. Se þe fylgeð Drihtene, þæt byð ān gāst his and Drihtnes (H. . . . þæt se þe gepēodeð tō Drihtne, þonne byð ān gāst his and Drihtnes). Dial. 136.
7. 3. Āgylde se wer þām wīfe hire gedafenu, and ēac gelīce þæt wif þām were. Dial. 218.
11. 25. *See* Dial. 91.
15. 9, 10. *See* Dial. 91.

2 CORINTHIANS.

5. 1. Forþon wē witon, gif þis eorðlice hūs ūres lichaman byp tōlȳsed, þæt wē habbað mid Gode þā ēcan getimbru in heofonum. Dial. 296.
6. 2. Geseoh þæt þis is andfengu tīd, and geseoh þæt þis syndon hǣle dagas. Dial. 327.
11. 25. *See* Dial. 91; 217.
12. 2. *See* Dial. 218.
12. 7, 8. *See* Dial. 166.
12. 10. *See* Dial. 218.

2 CORINTHIANS.

3. 12, 13. † Si quis supraedificaverit super hoc fundamentum, aurum, argentum, lapides pretiosos, ligna, foenum, stipulam, . . . uniuscuiusque opus quale sit, ignis probabit.
6. 10. . . . † Neque maledici regnum Dei possidebunt.
6. 17. † Qui adhaeret Domino, unus spiritus est.
7. 3. † Uxori vir debitum reddat, similiter et uxor viro.
5. 1. † Scimus quoniam si terrestribus domus nostra huius habitationis dissolvatur, quod aedificationem habemus ex Deo, domum non manufactam, sed aeternam in caelis.
6. 2. . . . Ecce nunc tempus acceptabile, ecce nunc dies salutis.

GALATIANS.

2. 20. *See* Dial. 218.

4. 6. *See* Dial. 261.

EPHESIANS.

1. 14. . . . wedd ðre þære ēcan yrfeweardnesse. Dial. 261.

PHILIPPIANS.

1. 21. . . . þæt him wære Crīst þæt þæt hē lifde, and gestrēon þæt hē swulte. Dial. 218.

|| . . . þæt him þæt Crīst wære þæt hē lifde, and gestrēon þæt hē swulte (H. . . . Him wæs Crīst þæt hē lifde, and gestrēon þæt hē swulte). Dial. 109.

1. 23. Ic wilnige þæt ic sȳ tolȳsed, and ic sȳ mid Crīste (H. Paulus gewilnode þæt hē wære tolȳsed, and wære mid Crīste). Dial. 109.

|| Paulus se apostol wilnode þæt hē wære tolȳsed, and wære mid Crīste. Dial. 295.

2 TIMOTHY.

2. 25, 26. . . . þæt God heom sylle dædbōte tō ongytanne þā sōpfæstnesse, and þæt hī geswīcon and gecyrron tō his sylfes willan fram dēofles grīnum, fram þām hī bēoð hæfde and gehæftnēde. Dial. 336.

HEBREWS.

11. 1. . . . þæt se gelēafa wære gehyhtendlicra pinga and wēnendlicra spēd. Dial. 269.

EPHESIANS.

1. 14. . . . † haereditatis nostrae pignus.

PHILIPPIANS.

1. 21. . . . † quod ei vivere Christus est, et mori lucrum.

1. 23. . . . † dissolvi desiderat, et esse cum Christo.

2 TIMOTHY.

2. 25, 26. † Ut det illis Deus poenitentiam ad cognoscendam veritatem, et resipiscant a diaboli laqueis, a quo captivi tenentur ad ipsius voluntatem.

HEBREWS.

11. 1. † Est enim fides sperandarum substantia rerum, argumentum non apparentium.

1 JOHN.

3. 16. . . . þæt hē āsette his sǣwle for ūs, tō þon þæt wē sculon swā āsettan ūre sǣwle fore ūrum brōðrum. Dial. 256.
 4. 16. God is sēo sōðe lufu. Dial. 168.

REVELATION.

5. 1-3. . . . þæt hē gesǣwe bōc mid seofon inseglum geinseglode, and þæt nānig man wære gemēted wyrðe, nē on heofonum, nē on eorðan, nē under eorðan, þe þā bōc mōste ontȳnan, and hire inseglu tōbrecean. Dial. 332.
 5. 5. . . . þæt hēo wære æfter þon untȳned þurh þone lēon of Iudan cynne. Dial. 332.

REVELATION.

1 JOHN.

3. 16. . . . † Quoniam sicut ille pro nobis animam suam posuit, sic et nos debemus pro fratribus animas ponere.
 4. 16. . . . Deus charitas est. . . .

5. 1-3. . . . Qui cum signatum septem sigillis librum vidisse se diceret, quia nemo inventus est dignus neque in caelo, neque in terra, neque subtus terram aperire librum, et solvere signacula eius.
 5. 5. † Quem tamen librum postea per leonem de tribu Iuda dicit aperiri.

AN OLD ENGLISH MARTYROLOGY

GENESIS.

1. 7. *See* Mart. 40.
1. 9, 10. *See* Mart. 40.
1. 16, 17. *See* Mart. 42.
1. 20, 21. *See* Mart. 44.
1. 27. *See* Mart. 46.
2. 2, 3. *See* Mart. 48.
2. 21, 22. *See* Mart. 46.
2. 23. *See* Mart. 50.
3. 20, 21. *See* Mart. 46.
5. 5. Nigan hund gēara ond pr̥itig gēara. Mart. 46.

EXODUS.

19. 20. *See* Mart. 82.
20. 22. *See* Mart. 82.
31. 18. *See* Mart. 82.

LEVITICUS.

11. 7. *See* Mart. 132.

DEUTERONOMY.

14. 8. *See* Lev. 11. 7.

ISAIAH.

30. 26. *See* Mart. 42.

2 MACCABEES.

7. 1-41. *See* Mart. 132.
7. 24, 27, 30, 39, 41. *See* Mart. 134.
9. 5-12, 28. *See* Mart. 134.

GENESIS.

5. 5. Anni nongenti triginta. . . .

MATTHEW.

2. 1. *See* Mart. 14.
 2. 11. *See* Mart. 14.
 2. 16. *See* Mart. 10.
 3. 13, 16. *See* Mart. 14.
 4. 21, 22. *See* Mart. 128.
 9. 9. *See* Mart. 172.
 10. 3. *See* Mart. 172.
 11. 11. *See* Mart. 102.
 14. 3, 4. *See* Mart. 156.
 14. 6-11. *See* Mart. 156.
 14. 17-21. *See* Mart. 14.
 26. 6, 7. *See* Luke 7. 36-38.
 27. 46, 50. *See* Mart. 48.
 27. 51-53. *pā byfode sēo eorðe, ond stānas burstan, . . . ond dēadra manna byrgenna wurdon opene; ond monige men gesēgon pæt pā dēadan ārison of pām byrgennum, ond ēodon geond pā hālgan burh on Hierusalem, oð-pæt Crīst eft ārās.*
 Mart. 48.

MARK.

1. 9. *See* Matt. 3. 13, 16.
 1. 19, 20. *See* Matt. 4. 21, 22.
 6. 17-19. *See* Matt. 14. 3, 4.
 6. 21-28. *See* Matt. 14. 6-11.
 6. 38-43. *See* Matt. 14. 17-21.
 14. 3. *See* Luke 7. 36-38.
 15. 25. *See* Mart. 48.
 15. 34, 37. *See* Matt. 27. 46, 50.
 16. 9. *See* Mart. 126.

LUKE.

1. 9-19. *See* Mart. 176.
 1. 11-19. *See* Mart. 102.
 1. 19. *See* Mart. 48.

MATTHEW.

27. 51-53. . . . Terra mota est, et petrae scissae sunt, et monumenta aperta sunt; et multa corpora sanc-

torum qui dormierant surrexerunt, et, exeuntes de monumentis post resurrectionem eius, venerunt in sanctam civitatem, et apparuerunt multis.

1. 20. þū bist dumb oð pone dæg oð-pæt þē pis bið. Mart. 176.
1. 31. *See* Mart. 48.
1. 32. *See* Mart. 12.
1. 36. *See* Mart. 102.
1. 41, 44. *See* Mart. 104.
2. 4-14. *See* Mart. 2.
3. 19. *See* Matt. 14.
3. 23. *See* Mart. 14.
7. 28. *See* Matt. 11. 11.
7. 36-38. *See* Mart. 126.
7. 48. Þē syndon þīne synna forlætene. Mart. 126.
7. 50. Gang on sibbe. Mart. 126.
8. 2. *See* Mart. 126.
9. 13-17. *See* Matt. 14. 17-21.
12. 20. Dysega, on pisse nihte þē bið pæt feorh āfirred. Mart. 10.
24. 42. . . . gebrædne fise ond huniges bēobread. Mart. 50.

JOHN.

2. 3-10. *See* Mart. 14.
6. 9-13. *See* Matt. 14. 17-21.
12. 3. *See* Luke 1. 36-38.
19. 25. *See* Mart. 196.
20. 25, 27. *See* Mart. 50, 52.
21. 2. *See* Mart. 220.

ACTS.

1. 15. *See* Mart. 82.
2. 1. *See* Mart. 82.
2. 2-4. þā fēringa wæs geworden swēg of heofonum swā-swā
stranges windes swēg; ond se swēg gefylde pæt hūs þær hī
sæton, ond ofer heora ælcne onsundran sæt swā-swā fȳr;

LUKE.

1. 20. . . . Eris tacens, et non poteris loqui, usque in diem quo haec fiant. . . .
7. 48. . . . Remittuntur tibi peccata.
7. 50. . . . Vade in pace.
12. 20. . . . Stulte, hoc nocte animam tuam repetunt a te. . . .
24. 42. . . . Piscis assi et favum mellis.

ACTS.

2. 2-4. Et factus est repente de caelo sonus tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispertitae linguae

ond hī mihton pā sōna sprecan on æghwēlc pāra gepēoda þe under heofonum is. Mart. 82.

2. 43. *See* Mart. 82.
 4. 36. . . . frōfre sunu. Mart. 94.
 4. 37. *See* Mart. 94.
 6. 5. *See* Mart. 6.
 6. 52. *See* Mart. 6.
 7. 55. pā mihte hē lōcian on heofonas, ond hē geseah pone Hælend sylfne standan on his godprymme. Mart. 6, 8.
 7. 58. *See* Mart. 6.
 8. 3. *See* Mart. 30.
 9. 3-5. Ond pā færinga on midne dæg¹ cōm lēoht ofer hine of heofonum, ond stefn clypade, þus cweðende: Saulus, Saulus, hwæt ēhtes þū mē? Ic eom Jesus — þæt is, Hælend — pone þū ēhtest. Mart. 30.
 12. 2. *See* Mart. 128.
 13. 3. *See* Mart. 94.
 13. 9. *See* Mart. 30.
 22. 4. *See* Mart. 30.
 26. 10, 11. *See* Mart. 30.
 26. 13. *See* Acts 9. 3-5, note.

COLOSSIANS.

4. 14. *See* Mart. 186.

2 TIMOTHY.

4. 11. *See* Mart. 188.

PHILEMON.

24. *See* Mart. 188.

- | | |
|---|---|
| <p>tamquam ignis, seditque supra singulos eorum; . . . et coeperunt loqui variis linguis. . . .</p> <p>4. 36. . . . Filius consolationis. . . .</p> <p>7. 55. . . . Intendens in caelum, vidit gloriam Dei, et Iesum stantem a dextris Dei.</p> | <p>9. 3, 4. . . . Subito circumfulsit eum lux de caelo. . . . Audivit vocem dicentem sibi: Saule, Saule, quid me persequeris? . . . Ego sum Iesus, quem tu persequeris. . . .</p> |
|---|---|

¹ From Acts 26. 13, 'die media.'

BLICKLING HOMILIES

GENESIS.

2. 23. *See* Bl. H. 89.

3. 5. *See* Bl. H. 29.

3. 19. þū eart eorþe, . . . ond þū scealt on eorþan gangan,
ond eft tō eorðan weorðan. Bl. H. 123.

18. 27. *See* Bl. H. 89.

LEVITICUS.

23. 16. *See* Acts 2. 1-4, note.

26. 12. *See* 2 Cor. 6. 16.

1 SAMUEL.

17. 40, 49. *See* Bl. H. 31.

2 KINGS.

19. 15. . . . þū þe sitest ofer cherubine. Bl. H. 141.

JOB.

30. 19. *See* Bl. H. 89.

PSALMS.

8. 2. *See* Matt. 21. 16.

15. 1-3. Se mon se þā sōpfæstnesse mid his mūpe sprecþ, ond
hīe on his heortan georne geþençþ, ond hē hī fullice gelæstep,
ond hē āfyllep þā inwitfullan word of his tungan, þæt bēop

GENESIS.

3. 19. . . . † Terra es, et in terram
ibis.

2 KINGS.

19. 15. . . . Qui sedes super cheru-
bim. . . .

PSALMS.

15. 1-3. Domine, quis habitabit in
tabernaculo tuo? aut quis requi-
escet in monte sancto tuo? Qui
ingreditur sine macula, et operatur
iustitiam; qui loquitur veritatem

pā men pā þe Godes rīces gelēafan habbað ond healdap;
forþan hī noldan heora nēhstan beswīcan þurh pā fācenfullan
word. Bl. H. 55.

16. 10. *See* Bl. H. 87.

19. 4. Geond ealle eorþan gæþ heora swēg, æt pā ytmestan
gemæro heora lār ond heora word. Bl. H. 133.

19. 4, 5. Drihten āsette on sunnan his hūs, ond of pām ūtēode
swā-swā brȳdguma of his brȳdbūre. Bl. H. 9.

24. 7. *See* Bl. H. 67.

27. 7. Gehȳr, pū ārfæsta God, mīne stefne, mid pære ic earm tō
pē cleopie. Bl. H. 89.

27. 9. Ne āhwyrf pū pīne onsȳne nē pīne mildheortnesse from
mē, nē pū nē gecȳr on erre from pīnre pēowene. Bl. H. 89.

31. 10. On sære ond on gēomrunga mīn lif ond mīne gēar syn-
don fornumene. Bl. H. 89.

49. 20. Ic wæs mid weorþmende, . . . ond ic þæt ne ongeat;
ic wæs wipermēde, ond unwīsum nētenum gelīc geworden.
Bl. H. 89.

51. 1, 4. Miltsa mē, Drihten; miltsa mē for pīnre mycclan mild-
heortnesse, ond ādilega mīne unrihtwīsnessa; forþon pē
ānum ic gesȳngade, ond mycel yfel beforan pē ic gedyde.
Bl. H. 87.

51. 17. þā ēaðmōdan heortan ond pā forhtgendan ond pā bifi-
gendan ond pā cwacigendan ond pā ondræddendan heora

in corde suo; qui non egit dolum
in lingua sua, nec fecit proximo
suo malum, et opprobrium non ac-
cepit adversus proximos suos. . . .

19. 4. In omnem terram exivit sonus
eorum, et in fines orbis terrae verba
eorum.

19. 5. In sole posuit tabernaculum
suum, et ipse tamquam sponsus
procedens de thalamo suo. . . .

27. 7. Exaudi, Domine, vocem meam,
qua clamavi ad te. . . .

27. 9. Ne avertas faciem tuam a
me; ne declines in ira a servo
tuo. . . .

31. 10. . . . Defecit in dolore vita
mea, et anni mei in gemitibus. . . .

49. 20. Homo, cum in honore esset,
non intellexit; comparatus est
iumentis insipientibus, et similis
factus est illis.

51. 1, 4. Miserere mei, Deus, secun-
dum magnam misericordiam tuam,
et secundum multitudinem mise-
rationum tuarum dele iniquitatem
meam. . . . Tibi soli peccavi, et
malum coram te feci, ut iustificeris
in sermonibus tuis, et vincas cum
iudicaris.

51. 17. Sacrificium Deo spiritus con-

Scyppend,¹ ne forhogap þā næfre God nē ne forsyhp; ah heora bēna hē gehyreð, þonne hīe tō him cleopiað ond him āre biddap.² Bl. H. 107.

80. 1. *See* 2 Kings 19. 15.

86. 13. þīn mildheortnes is mycel ofor mē; nū þū generedest mīne sāule of þære neoperan helle. Bl. H. 89.

102. 17. *See* Ps. 51. 17, note 2.

103. 1, 3-5. Mīn sāl blētsap Drihten, ond ealle mīne þā inneran his pone hālgan naman. Þū þe ārfæst eart geworden eallum mīnum unrihtwīnessum; þū þe gehældeð mīne ādla; ond mīn lif of þære ēcean forwyrde þū onlȳsdest; mīne geornnesse mid gōde þū gefyldest. Bl. H. 89.

103. 14. *See* Bl. H. 89.

104. 4. Hwīlum se ilca God sendeþ his engla gāstas to ærendwrecum, hwīlum hē sendeþ purh fȳres lēg. Bl. H. 203.

114. 1. Israhel wæs ūt gangende of Ægyptum, ond wæs singende Alleluia. Bl. H. 149.

119. 73. Þīne handa mē geworhtan ond gehēowodan. Bl. H. 87.

119. 137. Sōpfæst eart þū, Drihten, ond rihte syndon þīne dōmas. Bl. H. 89.

119. 176. Ic gedwolede swā-swā þæt scēap þæt forwearp; sēc nū þīnne þēow, Drihten. Bl. H. 87.

124. 7. Ūre Drihten ūs gefrēolsode.³ Bl. H. 83.

tribulatus; cor contritum et humiliatum, Deus, non despicies.

86. 13. Quia misericordia tua magna est super me; et eruisti animam meam ex inferno inferiori.

103. 1, 3-5. Benedic, anima mea, Domino, et omnia quae intra me sunt, nomini sancto eius. . . . Qui propitiatur omnibus iniquitatibus tuis; qui sanat omnes infirmitates tuas; qui redimit de interitu vitam tuam; . . . qui replet in bonis desiderium tuum. . . .

104. 4. † Qui facit angelos suos spiritus, et ministros suos ignem urentem.

114. 1. † In exitu Israhel ex Egypto. Alleluia. . . .

119. 73. Manus tuae fecerunt me et plasmaverunt me. . . .

119. 137. Iustus es, Domine, et rectum iudicium tuum.

119. 176. Erravi sicut ovis quae periit; quaere servum tuum. . . .

124. 7. . . . Nos liberati sumus.

¹ Paraphrastic; probably reminiscential of Is. 66. 2, 'et trementem sermones meos.'

² Perhaps from Ps. 102. 17, 'respexit in orationem humilium, et non spreuit precem eorum.'

³ Of uncertain origin.

133. 1. Hū good is ond hū wynsum þæt mon eardige on ðāra
gebrōðra ānnesse. Bl. H. 139.
135. 7. Forplæteþ wind of his goldhordum. Bl. H. 133.

PROVERBS.

3. 9, 10. Weorpiap gē ēowerne Drihten God mid gedafenlicum
pingum, ond onsecggaþ gē him mid sōpfæstnesse wæstmum;
ponne gefylleþ Drihten ēower beren mid genihtsumnesse.
Bl. H. 41.

SONG OF SOLOMON.

3. 7, 8. Salomones reste wæs mid weardum ymbseted, þæt wæs
mid syxtigum werum, þām strengestum þe on Israhelum
wæron; ond ānra gehwelc hæfde sweord ofer his hype for
nihtlicum ege. Bl. H. 11.

ISAIAH.

29. 13. *See* Mark 7. 6.
34. 4. Heofon bið befealden swā-swā bōc. Bl. H. 91.
37. 16. *See* 2 Kings 19. 15.
42. 7. Ālæd mē ūt of þyssum bendum, ond of þyses carcernes
hūse, ond of dēapes scuan.¹ Bl. H. 87.
58. 7. Brec þinne hlāf pearfendum mannum, ond sōna swā þū
gesēo nacodne wædlan, þonne gegyre þū hine, ond ne for-
seoh þū nāfre þine gecynd. Bl. H. 37.
66. 2. *See* Ps. 51. 17, note 1.

133. 1. . . . Quam bonum et quam iu-
cundum habitare fratres in unum!
135. 7. . . . Producit ventos de the-
sauris suis.

Israel; . . . uniuscuiusque ensis
super femur suum propter timores
nocturnos.

PROVERBS.

3. 9, 10. Honora Dominum de tua
substantia, et de primitiis omnium
frugum tuarum da ei; et implebun-
tur horrea tua saturitate. . . .

SONG OF SOLOMON.

3. 7, 8. En lectulum Salomonis sexa-
ginta fortes ambiunt ex fortissimis

ISAIAH.

34. 4. . . . Complicabuntur sicut liber
caeli. . . .
42. 7. Ut . . . educeres de conclu-
sione vinctum, de domo carceris
sedentes in tenebris.
58. 7. Frange esurienti panem tuum;
. . . cum videris nudum, operi eum,
et carnem tuam ne despexeris.

¹ From Matt. 4. 16, 'umbræ mortis.'

EZEKIEL.

18. 23, 32. *See* Ezek. 33. 11.

33. 11. Nelle ic pæs synfullan mannes dēap, ac ic wille pæt hē libbe, ond tō Gode gecyne. Bl. H. 97.

HOSEA.

13. 14. Ēalā dēap, ic bēo pīn dēap, ond ic bēo pīn bite on helle.
Bl. H. 67.

JOEL.

2. 10. *See* Bl. H. 91.

2. 14, 15. Hālgiaþ ēower fæsten, ond medeme lāc bringaþ Drihtne. Bl. H. 37.

3. 15. *See* Joel 2. 10.

ZECHARIAH.

1. 3. Gecyrraþ tō mē, þonne gecyrre ic tō ēow. Bl. H. 103.

MALACHI.

3. 1.¹ Ic sende mīnne engel beforan pīnre onsȳne, se gearwaþ² pīnne weg beforan pē. Bl. H. 167.

3. 10. Bringaþ gē on mīn beren ēowerne tēoðan sceat. . . .
Gedōp pæt ēow sȳ mete gearo on mīnum hūse. Bl. H. 39.

Þonne untȳneþ ūs Drihten heofones pēotan, ond hē ūs sendeþ ufan his blētsunga. Bl. H. 51.

EZEKIEL.

33. 11. . . . Nolo mortem impii, sed
ut convertatur impius a via sua, et
vivat. . . .

HOSEA.

13. 14. . . . Ero mors tua, o mors;
morsus tuus ero, inferne. . . .

JOEL.

2. 14, 15. . . . Sacrificium et libamen
Domino Deo vestro. . . . Sanctifi-
cate ieiunium. . . .

¹ Attributed to Isaiah.

ZACHARIAH.

1. 3. . . . Convertimini ad me, . . .
et convertar ad vos. . . .

MALACHI.

3. 1. Ecce, ego mitto angelum meum,
et praeparabit viam ante faciem
meam. . . .

3. 10. Inferte omnem decimam in hor-
reum, et sit cibus in domo mea. . . .
Si non aperuero vobis cataractas
caeli, et effudero vobis benedic-
tionem. . . .

² MS. greweþ.

MATTHEW.

3. 4. *See* Bl. H. 167.

3. 7. *See* Luke 3. 7.

3. 17. Þis is mīn se lēofa Sunu, on þām mē wel gelīcode.
Bl. H. 29.

4. 1-11. . . . þætte Hælend wære lāded on wēsten, ond þæt hē wære costod from dēofle; ond mid-þȳ-pe hē fæste fēowertig daga ond fēowertig nihta, þā hingrede hine. Se costigend þā ēode tō him, ond him tō cwæp: Gif þū sie Godes Sunu, cwep þæt þā stānas tō hlāfum geweorþan. Hælend him þā ondswarode, ond him tō cwæp: Ne bið on hlāfe ānum mannes lif, ac of eallum þām worde þe gāþ of Godes mūpe. Þā genam hine se āwyrghda gāst, ond hē hine lādde on þā hālgan ceastre, ond hē hine āsette ofer þæs temples scylf, ond him tō cwæp: Gif þū sȳ Godes Sunu, send þē nyper of þisse hēanesse; forþon-þe āwriten is þæt þīne englas þē on hondum habban, þē-læs þīn fōt opsporne. Hælend him þā eft ondswarode ond cwæp: Ne costa þū þīne Drihten God. Þæt dēofol hine þā genam þridan sīpe, ond hē hine lādde ūpon swīpe hēa dūne, ond him ætēowde eal eorþan rīce ond īdel wuldor þisses middangeardes, ond him tōcwæp: Þās ealle ic þē sylle, gif þū feallest tō mē, ond mē weorpast. Hælend him ondswerede ond cwæp: Gā þū onbæcling,¹ wīperwearda; forþonþe āwriten is: Weorþa þīne Drihten God, ond him ānum þū þēowa. Hine þā forlēt se costigend; and his englas him tōēodan ond him pegnedan. Bl. H. 27.

MATTHEW.

3. 17. . . . Hic est Filius meus dilectus, in quo mihi complacui.

4. 1-11. Tunc Iesus ductus est in desertum a spiritu, ut tentaretur a diabolo; et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit. Et accedens tentator dixit ei: Si Filius Dei es, dic ut lapides isti panes fiant. Qui respondens dixit: Scriptum est: Non in solo

pane vivit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam civitatem, et statuit eum super pinaculum templi, et dixit ei: Si Filius Dei es, mitte te deorsum; scriptum est enim: Quia angelis suis mandavit de te, et in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi Iesus: Rursum scriptum est: Non tentabis Dominum Deum tuum. Iterum assumpsit

¹ From Matt. 16. 23 or Mark 8. 33, 'vade post (retro) me.'

¶ . . . þæt se Hælend wære gelæded on wēsten, ond þæt hē wære costod from dēofle. . . . Gif þū sý Godes Sunu, send þē nyper. . . . Ne costa þū þinne Drihten God. . . . Þās ealle [ic þē sylle], gif þū feallest tō mē, ond mē weorpast. . . . Gā þū onbæcling. Bl. H. 21, 31.

¶ . . . þæt Hælend wære læded from dēofle on þā hālgan ceastre, ond ēac on þone hēan munt. Bl. H. 33.

4. 16. See Isa. 42. 7, note.

5. 1-4. . . . þæt Drihten āstige on sume tid on ānne munt mid myccle weorode his hāligra; ond þā gesæt hē on þām munte. . . . Ond þā ēodan his pegnas tō him, ond þā ontȳnde Hælend his mūð. . . . Ond hē þā lārde his apostolas, him sægde þurh hwæt sēo sālū ēadegust gewurde, ond pus cwæp: *Ēadige bēoþ pearfena gāstas, ond hie restap on heofena rīce. Ond ēadige bēoð þā þe pissa eorþwelena ne gȳmaþ. Ond ēadige bēoþ þā þe wēpaþ nū for heora synnum, forþon hī bēoþ eft āfrēfrede on heofona rīce.* Bl. H. 159.

¶ *Ēadige bēoþ þā þe nū wēpað, forþonþe hī bēoþ eft āfrēfrede.* Bl. H. 25.

5. 8. *Ēadige bēoþ þā clānan heortan, forþonþe hīe God gesēoð.* Bl. H. 13.

6. 8. *Ēower Fæder, se on heofenum is, wāt hwæs ēow pearf biþ ær gē hine ō biddan.* Bl. H. 21.

6. 34. . . . þæt se Godes man ne sceolde be þān morgendæge pencean. Bl. H. 213.

7. 2. *Dēme gē nū swā-swā gē willon þæt ēow sý eft gedēmed on þon ȳtmæstan dæge þisse worlde.* Bl. H. 61.

eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum; et dixit ei: Haec omnia tibi dabo, si cadens adoraveris me. Tunc dicit ei Iesus: Vade, Satana; scriptum est enim: Dominum Deum tuum adorabis, et illi soli servies. Tunc reliquit eum diabolus; et ecce, angeli accesserunt, et ministrabant ei.

5. 1-4. Videns autem Iesus turbas, ascendit in montem, et cum sedisset, accesserunt ad eum discipuli eius.

Et aperiens os suum docebat eos, dicens: Beati pauperes spiritu, quoniam ipsorum est regnum caelorum. Beati mites. . . . Beati qui lugent, quoniam ipsi consolabuntur.

5. 8. Beati mundo corde, quoniam ipsi Deum videbunt.

6. 8. . . . Scit enim Pater vester quid opus sit vobis antequam petatis eum.

6. 34. Nolite ergo solliciti esse in crastinum. . . .

7. 2. In quo enim iudicio iudicaveritis, iudicabimini. . . .

8. 21, 22. . . . hū Drihten cwæp tō Petre, pā hē bæd þæt hē mōste faran ond his fæder bebyrgean. Hælend him pā ondswarede ond cwæp: þū scealt fylgean mē, ond lætan pā dēadan berg-ean heora dēade. Bl. H. 23.
8. 23-27. *See* Bl. H. 235.
10. 16. . . . forþonþe ic ēow sende swā-swā scēap on middum wulfum. Bl. H. 237.
10. 18-22. þonne gē beforan kyningum gestondan ond hēah-gerēfum, ond on ēhtnessum for mīnum naman, ne þurfan gē nōht besorgian hwæt gē sprecaþ; ēow weorþeþ forgifen on pā sylfan tīde hwæt gē sprecaþ, . . . ac Godes Gāst ēowres Fæder se spreceþ on ēow. þonne lāweþ brōþer oþerne hāp-num on dēap, ond sunu sē lāweþ his fæder, ond pā gingran ārisaþ wip pām ylðrum, ond hīe mid dēape geswenaþ; ond hīe bēoþ on fēounges ealle for mīnum naman. Swā hwylc þonne sōþlice swā on elne ond on mīnes noman andetnesse oþ his ende wunað, sē biþ hāl, ond geneseþ on ēcnesse. Bl. H. 171.
11. 7, 9. Tō hwon ēodan gē tō wēstenne? wītgan tō sēcenne? Ic hine secge mārān ond sēlran þonne ænigne wītgan. Bl. H. 165.
11. 10. *See* Mal. 3. 1.
11. 11. . . . þæt betux wīfa gebyrdum ne wearþ mārā mon geworden þonne Iohannes se fulwihtere. Bl. H. 167.
- || . . . þæt nāfre betuh wīfa gebyrdum nāenig mārā nē sýlra geboren nāere. Bl. H. 161.

8. 21, 22. . . . Domine, permittite me primum ire et sepelire patrem meum. Iesus autem ait illi: Sequere me, et dimitte mortuos sepelire mortuos suos.
10. 16. Ecce, ego mitto vos sicut oves in medio luporum. . . .
10. 18-22. Et ad praesides et ad reges ducemini propter me. . . . Cum autem tradent vos, nolite cogitare quomodo aut quid loquamini; dabitur enim vobis in illa hora quid loquamini . . . sed Spiritus Patris vestri qui loquitur in vobis.

Tradet autem frater fratrem in mortem, et pater filium; et insurgent filii in parentes, et morte eos afficient; et eritis odio omnibus propter nomen meum; qui autem perseveraverit usque in finem, hic salvus erit.

11. 7, 9. . . . Quid existis in desertum videre? . . . prophetam? Etiam dico vobis: Et plus quam prophetam.
11. 11. . . . Non surrexit inter natos mulierum major Joanne Baptista. . . .

11. 29. Leorniað æt mē, forðonþe ic eom mildheort ond ēapmōd.
Bl. H. 13.

15. 25. *See* Bl. H. 73.

16. 19. *See* Bl. H. 49.

16. 23. *See* Matt. 4. 1-11, note.

18. 18. *See* Bl. H. 49.

21. 1-14. þā hē þā genēalæhte Gerusalem, þā becōm hē ær tō Betfage þām tūne nēh Oliuetes dūne. Hælend þā cwæp tō his twām pegnum, tō Petre ond Iohanne: Gangap nū on pās ceasterwīc þe inc ongēan standep, þonne gemēte gyt þær eoselan gesælede, ond hire folan; onsælap hīe, ond tō mē gelædap; ond gif inc hwā pæs wipewepe, secggaþ þæt Drihten pæs āh pearfe; rape hie mon þonne forlæteþ tō mē. þis wæs geworðen, forþon þæt se witedōm wære gefylled þe ær gecweden wæs: Secggaþ Siones dohtrum þæt heora cining cymeþ, milde ond monpwære, ond biþ sittende ofor eoselan folan pæs nýtenes. His pegnas þā dydon swā hē him bebēad, læddon him tō pone eosol, ond gedydon þæt hē þæron gesittan mihte. Eal þæt folc þæt þær beforan fērde strēowodan heora hrægl him tōgēanes; sume nāman þā twigu of þām trēowum, ond strēowodan on pone weg. Sēo menigo þe þær beforan fērde, ond sēo se þær æfter fylgde, ealle hīe cēgdon ond cwædon: Hælend, Dauides Sunu, þū eart geblētsad on Drihtnes naman; hæll ūs on hēanessum. Mid-þy-þe Hælend þā ēode on þā ceas-

11. 29. . . . Discite a me, quia mitis sum, et humilis corde. . . .

21. 1-14. Et cum appropinquassent Ierosolymis, et venissent Bethphage ad montem Oliveti, tunc Iesus misit duos discipulos, dicens eis: Ite in castellum quod contra vos est, et statim inuenietis asinam alligatam, et pullum cum ea; solvite, et adducite mihi. Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est ut adimpleretur quod dictum est per prophetam, dicentem: Dicite filiae

Sion: Ecce rex tuus venit tibi mansuetus, sedens super asinam, et pullum filium subjugalis. Euntes autem discipuli fecerunt sicut praecepit illis Iesus. Et adduxerunt asinam et pullum; et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via; alii autem caedebant ramos de arboribus, et sternerant in via. Turbae autem quae praecedebant, et quae sequebantur, clamabant dicentes: Hosanna filio David: benedictus qui venit in nomine Domini; hosanna in altis-

tre, eal sēo burh was onstýred, ond pā ceasterware cēgdon
 ond cwādon : Hwæt is pēs mihtiga þe hēr þus mārlice fereþ ?
 þæt folc him ondsvarode ond cwæp : Hit is se Nadzarenisca
 wītga of Galileum. . . . Hē pā inēode on þæt hālige Sale-
 mannes templ, ond pā ūt āwearp pā sceomolas pāra cýpe-
 manna, ond pā setl pāra mynetera, ond cwæp : Mīn hūs sceal
 bēon gebedhūs gecēged, ond gē hit dōþ scēapum tō scrafum.
 Him pā tō ēodan blinde ond healte, ond hē hīe raþe gehælde.
 Bl. H. 69, 71.

|| Þā Hælend wolde genēalæcean Gerusalem, pā cōm hē ær
 tō Betfage. . . . Gāþ on pā wīc þe beforan inc stondeð. . . .
 Drihten cwæp to his þegnum : Gyt gemētaþ eoselan gebund-
 ene ond hire folan ; lædað hine to me. . . . Ealle hīe cleop-
 odan ond cwādon ānre stefne : Hælend, Dauides sunu, þū
 eart geblētsod, þū þe cōme on Drihtnes naman ; hæl ūs on
 þæm hēhstan. Bl. H. 77, 79, 81.

|| . . . þæt þæt ærre folc cwāde, ond ēac þæt æfterre : Ge-
 blētsad þū eart, þū þe cōme on Drihtnes noman. . . . Hæl
 ūs on þon hēhstan. Bl. H. 81.

|| Hæl ūs on þæm hēhstan. Bl. H. 81.

21. 16. Sē sceal bēon gehehered ofor ealle pēoda, ond geweorþod
 ge of cilda mūpe meolcsūcendra. Bl. H. 71.

|| Of cilda mūpe gecnāwen ond weorþad. Bl. H. 71.

21. 19. See Bl. H. 71.

24. 1, 2. . . . swā hē his apostolum sægde, pā h[ī]e emb þone
 þrym ond emb pā fægernesse pæs temples ond ðære burge tō
 Crīste spræcan, ond cwādan þæt hit wære þrymlic geweorc
 ond fæger. Drihten him pā onswerede ond cwæp : Hwæt,

simis. Et cum intrasset Ieroso-
 lymam, commota est universa civi-
 tas, dicens: Quis est hic? Populi
 autem dicebant: Hic est Iesus
 propheta a Nazareth Galilaeae.
 Et intravit Iesus in templum
 Dei, et eliciebat omnes vendentes
 et ementes in templo, et mensas
 numulariorum, et cathedras ven-
 dentium columbas evertit. Et dicit

eis: Scriptum est: Domus mea do-
 mus orationis vocabitur; vos autem
 fecistis illam speluncam latronum.
 Et accesserunt ad eum caeci et
 claudi in templo, et sanavit eos.

21. 16. . . . Quia ex ore infantium et
 lactentium perfecisti laudem.

24. 1, 2. . . . Et accesserunt dis-
 cipuli eius, ut ostenderent ei aedi-
 ficaciones templi. Ipse autem re-

gē nū gesēoþ ealle þā fægernessa pissa getimbra. Sōþ is þæt ic ēow secge, þæt þæt gēo weorþeð for þyses folces synnum ond mǣndǣdum, þæt ealle þās getimbrow bēoþ toworpene, ond hēr ne bið forlæten stān ofor stān, þæt ælc ne sý fram oþrum ādōn. Bl. H. 77, 79.

24. 7. *See* Bl. H. 107.

24. 29. Eall heofona mægen biþ onwended ond onhræred.
 || Þonne biþ eall eorþan mægen onwended. Bl. H. 93.

24. 30. Ond sēo rōd ūres Drihtnes bið aræred on þæt gewrixle þāra tungla. Bl. H. 91.

24. 35. Heofon ond eorðe mæg gewitan; mīn word nǣfre ne gewitaþ. Bl. H. 245.

25. 21. þū gōða þēow ond þū getrēowfulla, gā þū nū on pone ēcan gefēan þæs heofonlican þrymmes. Bl. H. 63.

25. 40. Sōð ic ēow secge: Swā lange swā gē ðis dydon ðāra ānum ðe on mē gelyfdon, ðēah hit se lǣsta wære ond se hēanosta, þæt wæs swā-swā gē hit mē sylfum dydon.
 Bl. H. 169.

|| Swā-hwæt-swā ge cwædon þæt gē hwelcum earmum men tō gōde gedōð for mīnum naman, efne, þæt gē mē sylfum dōð.
 Bl. H. 215.

26. 6, 7. *See* Bl. H. 73.

26. 10-13. *See* Mark 14. 6-9.

26. 20, 26-28. *See* Bl. H. 73.

26. 63. Ic ēo[w] hālsige þurh pone lifgendan God. Bl. H. 151.

26. 67. *See* Bl. H. 23.

27. 29, 35. *See* Bl. H. 23.

27. 46. Fæder, forhwon forlēte þū mē? Bl. H. 243.

spondens dixit illis: Videtis haec omnia? Amen dico vobis: Non relinquetur hic lapis super lapidem, qui non destruat.

24. 29. . . . Virtutes caelorum commovebuntur.

24. 30. Et tunc parebit signum Filii hominis in caelo. . . .

24. 35. Caelum et terra transibunt; verba autem mea non praeteribunt.

25. 21. . . . Euge, serve bone et fidelis; . . . intra in gaudium domini tui.

25. 40. . . . Amen dico vobis: Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.

26. 63. † Adjuro vos per Deum vivum.

27. 46. . . . Deus meus, Deus meus, ut quid dereliquisti me?

28. 12, 13. . . . þæt hīe feoh sealdon pām weardum, ond swā cwædon: Secgað þæt his pegnas gerēafodan his līc on ūs, ond forstēlan. Bl. H. 177.
28. 20. Ond ic bēo mid ēow ealle dagas op pā geendunga pisse worlde. Bl. H. 157.
- || Ic bēo mid ēow ealle dagas op pā gyfylnesse pisse worlde. Bl. H. 145.

MARK.

1. 2. *See* Mal. 3. 1.
7. 6. þis folc mē weorþaþ mid wordum, ond is, pēah, heora heorte feor fram mē. Bl. H. 69.
8. 33. *See* Matt. 4. 1-11, note.
9. 31. Nū on twām nihtum biþ mannes Sunu geseald on synfulra¹ hand. Bl. H. 73.
13. 1, 2. *See* Matt. 24. 1, 2.
13. 8. *See* Bl. H. 107.
13. 25. *See* Matt. 24. 29.
13. 31. *See* Matt. 24. 35.
14. 3. *See* Bl. H. 73.
14. 4. *See* John 12. 2-6, note.
14. 6-9. Tō hwon syndon gē pyses weorces swā hefge? gōd weore hēo wæs wyrcende on mē. Symle gē habbaþ pearfan, gif [g]ē² willaþ teala dōn, ah gē nabbap mē symle; ac lætaþ þis þus wesan tō cȳpnesse mīnre bebyrgednesse. Sōþ is þæt ic ēow secgge, þæt þis godspell sceal bēon sægd ond bodad

28. 12, 13. . . . Pecuniam copiosam dederunt militibus, dicentes: Dicitur quia discipuli eius . . . furati sunt eum. . . .
28. 20. . . . Ecce, ego vobiscum sum omnibus diebus usque ad consumptionem saeculi.

MARK.

7. 6. . . . Populus hic labiis me honorat, cor autem eorum longe est a me.
9. 30. . . . Filius hominis tradetur in manus hominum. . . .

14. 6-9. . . . Sinite eam; quid illi molesti estis? Bonum opus operata est in me. Semper enim pauperes habetis vobiscum, et cum volueritis potestis illis benefacere; me autem non semper habetis. . . . Praevenit ungere corpus meum in sepulturam. Amen dico vobis: Ubicumque praedicatum fuerit evangelium istud in universo mundo, et quod fecit haec narrabitur in memoriam eius.

¹ From Luke 24. 7, 'hominum peccatorum.'

² MS. 'we.'

geond ealne middangeard, forðon þis wæs gedōn on mīn gemynd. Bl. H. 69.

|| Læt þis þus wesan; gōd weorc hēo wæs wyrcende in mē.
... Symle gē habbað pearfan, ac gē mē symle nabbap.

Bl. H. 75.

14. 22–24. *See* Bl. H. 73.

15. 34. *See* Matt. 27. 46.

16. 19. *See* Bl. H. 91.

LUKE.

1. 5, 6. On Herodes dagum þæs cyninges wæs swiþe mycel æweweard, þæs noma wæs Zacharias, ond his wifes nama wæs Elizabeth; sēo wæs from Arones dohtrum þæs hēahfæder.
... Hīe bütū wāron swiþe gedēfe beforan Gode, ond hīe ēodan on eallum Drihtnes bebodum būtan leahtre. Bl. H. 161.

1. 13–17. Eac spræc se hēahengel Sanctus Gabriel, ond cwæp tō Zachariam his fæder: Ne wilt þū þē ondrædan, Zacharias; þīn bēn is eallunga fram Gode gehýred, end þīn wif Elizabeth þē gebereþ sunu, ond þū cēgst his noman Iohannes; ond þe bið þonne hyht ond gefēa, ond manige on his gebyrd gefēoþ. Hē biþ eallunga swiþe mycel beforan Gode; ne drincþ hē wīn nē ealu, ac hē bið gefylled mid Hālgum Gāste on his mōdor bōsme; ond manige Israhela bearna hē gehwyrþ tō heora Drihtne. Ond hē gæþ beforan Gode mid Hālgum Gāste gefylled ond Elian mægene þæs wītgan, Drihtne tō geearnienne medome folc. Bl. H. 165.

LUKE.

1. 5, 6. Fuit in diebus Herodis, regis Iudaeae, sacerdos quidam, nomine Zacharias, de vice Abia, et uxor illius de filiabus Aaron, et nomen eius Elisabeth. Erant autem iusti ambo ante Deum, incedentes in omnibus mandatis et iustificationibus Domini sine querela.

1. 13–17. Ait autem ad illum angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua, et uxor

tua Elisabeth pariet tibi filium, et vocabis nomen eius Ioannem; et erit gaudium tibi et exultatio, et multi in nativitate eius gaudebunt. Erit enim magnus coram Domino; et vinum et siceram non bibet, et Spiritu sancto replebitur adhuc ex utero matris suae; et multos filiorum Israel convertet ad Dominum Deum ipsorum. Et ipse praecedet ante illum in spiritu et virtute Eliae, . . . parare Domino plebem perfectam.

1. 28. Hāl westū, Maria, pū eart geofe ful; pū eart geblētsod betuh ealle wifcyn, ond betuh ealle hālie gāstas. Bl. H. 143.

|| Wes pū hāl, Maria, geofena full; Drihten is mid pē.

Bl. H. 5.

1. 30, 31. Ne ondræd pū pē, Maria, pū þe gemētest gife beforan Gode; ðū cennest sunu pone pū nemnest Hælend. Bl. H. 7.
1. 34, 35. Hū mæg þis þus geweorþan, forþon þe ic nænigne wer ne ongeat? þā cwæþ se engel tō hire: Se Hālga Gāst cymeþ ufon on pē, ond pæs Hēhstan mægen pē imbselep; þæt bið hālig Godes Sunu genemned. Bl. H. 7.

1. 36, 41. *See* Bl. H. 165.

1. 38. Ic eom Drihtnes pēowen; geweorþe mē æfter þīnum wordum. Bl. H. 9.

|| Ic eom mīnes Drihtnes pēowen; geweorþe mē æfter þīnum wordum. Bl. H. 13.

1. 41. *See* Bl. H. 165.

1. 42. Wes pū geblētsod betuh eall wīfa cynn, forþon se wæstm pīnes innopes is geblētsad. Bl. H. 5.

1. 46-55. Mīn Drihten, gemyela mīne sāuwle, . . . ond gedō þæt mīn gāst wynsumige on þīnre hālo, . . . forþon pū nū scēawa pīnes mæg(d)enes ēapmōdnesse. . . . Forþon pū mē dydest mycel; ond pū eart mihtig ond þīn nama hālig. Ond þīn mildheortnes is mid eallum þām cynne þe pē him ondrædap. Ond hē dyde mycle mihte on his ear[un]an; ond he tōdælde ealle þā þe pær wæron ofermōde on heora heortan, ond noldan on hine getrýwan. Ond hē āsette þā mihtigan of heora setle. . . . þæt Drihten ealle þā gefylde on heofona wuld-

1. 28. Ave Maria, gratia plena; Dominus tecum; benedicta tu in mulieribus.

1. 30, 31. . . . Ne timeas, Maria; invenisti enim gratiam apud Deum; . . . et paries filium, et vocabis nomen eius Iesum.

1. 34, 35. . . . Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi;

ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei.

1. 38. . . . Ecce ancilla Domini; fiat mihi secundum verbum tuum. . . .

1. 42. . . . Benedicta tu inter mulieres, et benedictus fructus ventris tui.

1. 46-55. . . . Magnificat anima mea Dominum, et exultavit spiritus meus in Deo salutari meo, quia respexit humilitatem ancillae suae; ecce, enim ex hoc beatam me dicent

res fægernesse þā þe hīe on eorþan lēton hingrian ond þyrstan for his naman; ond ealle þā men þā þe onfēngon welan, ond on oferfylle swīpor gehyhton þonne on Ged, ond hīe sylfe swā forlēton on idelnesse, þonne gegearwode hē þāem ēce forwyrde. Ond Israhel onfēhp eallum his cnihtum, ond wæs gemyndig ealre his mildheortnesse. . . . Wæs sprecende tō ūrum fæderum ond tō Abrahame, ond wæs cwepende þæt his sǣd oferwēoxe ealle þās woruld. Bl. H. 159.

|| Mīn sǣul mycelap Drihten, ond mīn gāst wynsumap on God mīnum Hǣlende. Forþon hē scēawode þā ēapmōdnesse his þēowene; of þon mē ēadige cwædon ealle cneorisna. Forþon hē mē mycel dyde se þe mihtig is, ond his noma hālig. Ond his mildheortnes is mycel on Israhelum, ond on eallum monna cynne þe him hine ondrædeð. Bl. H. 7.

|| Gemycelige mīn sǣul Drihten. Bl. H. 13.

|| þā hingriendan hē gefyllep mid gōdum, ond þā welegan hē forlǣteþ on idelnesse. Bl. H. 5.

2. 14. Wuldor sȳ Gode on hēannessum, ond mannum on eorþan þām þe gōdes willan sȳn. Bl. H. 93.

2. 24. See Bl. H. 23.

3. 7. Gē næddrena cynn, hwyle ætēowde ēow tō flēonne fram ðon tōweardan Godes erre? Bl. H. 169.

3. 10, 11. Ond hine ðā þā hēapas frugnon hwæt hie wyrcean mihton þæt hīe Godes erre beflugon. Hē hīe þonne mid ðissum wordum lārde ond manode, ond him swā tōcwæð: Se þe hæbbe twā tunecan, selle oðre ðām ðe nāne næbbe; se þe mettas hæbbe, dō þæt. . . . Bl. H. 169.

omnes generationes. Quia fecit mihi magna qui potens est; et sanctum nomen eius. Et misericordia eius a progenie in progenies timen-
tibus eum. Fecit potentiam in brachio suo; dispersit superbos mente cordis sui. Deposuit potentes de sede. . . . Esurientes implevit bonis, et divites dimisit inanes. Suscepit Israel puerum suum, recordatus misericordiae suae. Sicut locutus est ad patres nostros, Abraham, et semini eius in saecula.

2. 14. Gloria in altissimis Deo, et in terra pax hominibus bonae voluntatis.

3. 7. . . . Genimina viperarum, quis ostendit vobis fugere a ventura ira?

3. 10, 11. Et interrogabant eum turbæ, dicentes: Quid ergo faciemus? Respondens autem dicebat illis: Qui habet duas tunicas det non habenti; et qui habet escas similiter faciat.

6. 25. Wā ēow þe nū hlihap, forþon gē eft wēpað on ēcnesse.

Bl. H. 25.

7. 7-27. *See* Mal. 3. 1.

7. 24, 26. *See* Matt. 11. 7, 9.

10. 38-42. Martha, his sweoster, pā gearwode pām Hælande æfengereordu.¹ Ond hire sweostor gesæt big Hælandes fōtum, pære nama wæs Maria, forþonþe hē wolde gehýran his word ond his lāre. Martha wæs geornful þæt hē pon Hælande tō gecwēmnisse pegnode; hē gestōd beforan him, ond him tō cwæp: Hwý nelt þū gēman þæt mīn sweostor mē læt āne pegnian? cwæp tō hire þæt hē mē fultumie. Hælend hire pā ondswarode ond cwæp: Martha, Martha, wes þū behýdig ond gemyndig Marian þinga, þæt is, þæt þū scealt on æghwylce tīd Godes willan wercan. þæt ān þē is sēlost þæt þū Gode līcie. Maria hire gecēas pone betstan dæl, se ne bið nāfre fram hire āfyrred. Bl. H. 67.

18. 31-43. Hælend genam his twelf pegnas sundor of pām weorode, and him tō cwæp: Nū wē farap tō Gerusalem, ond þonne bēoð gefylde ealle pā hālgan gewreotu þe be mannes Sunu āwritene wāron. Ond hē bið geseald hǣpnum mannum, þæt hīe hine bysmrian; hīe hine bindað, ond swingap, ond spætliað on his onsýne; ond æfter pære swinglan hīe hine ofslēað, ond þý priddan dæge hē of dēape āriseþ. Hī pā, pā Crīstes pegnas, peossa worda nān ongeotan ne mehton.

6. 25. . . . Vae vobis qui ridetis nunc, quia lugebitis et flebitis.

10. 38-42. . . . Et mulier quaedam, Martha nomine, excepit illum in domum suam. Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini, audiebat verbum illius. Martha autem satagebat circa frequens ministerium; quae tetit, et ait: Domine, non est tibi curae quod soror mea reliquit me solam ministrare? dic ergo illi ut me adiuvet. Et respondens dixit illi Dominus: Martha, Martha, so-

licita es et turbaris erga plurima. Porro unum est necessarium. Maria optimam partem elegit quae non auferetur ab ea.

18. 31-43. Assumpsit autem Iesus duodecim, et ait illis: Ecce ascendimus Ierosolymam, et consummabuntur omnia quae scripta sunt per prophetas de Filio hominis. Tradetur enim gentibus, et illudetur, et flagellabitur, et conspuetur; et postquam flagellaverint, occident eum, et tertia die resurget. Et ipsi nihil horum intellexerunt, et erat

¹ From John 12. 2, 'Fecerunt autem ei coenam ibi, et Martha ministrabat.'

. . . þa wæs geworden þæt Hælend genēalæhte Gericho. þā sæt þær sum blind pearfa be ðon wege, ond gehyrde mycele menigo him beforan fēran; þā āhsode hē hwæt þæt wære. Hie him ondswordon ond cwædon: Hit is Hælend se Nazarenisca. Hē þā cleopode hlūddre stefne, ond þus cwæp: Miltsa mē, Dauides sunu, miltsa mē. þa forefērendan him budon þæt hē swigade; ond swā hīe him swȳpor stȳrdon, swā hē hlūdor cleopode, ond þus cwæp: Miltsa mē, Dauides sunu, miltsa mē. Hælend þā gestōd, ond hine hēt tō him gelædon; ond mid-þȳ-pe hē him genēalæhte, hē him tō cwæp: Hwæt wilt þū þæt ic pē dō? Se blinda him ondswerede ond cwæp: Drihten, þæt ic mæge gesēon. Hælend him tō cwæp: Lōca nū, þīn āgen gelēafa pē hæfþ gehæledne. Hē þā sōna instāpes geseh, ond þā sōna wæs Drihtne fylgende, ond hine herede ond weorpode. Ond eal þæt fole þe pis wundor geseah his noman myccledon.

Bl. H. 15.

21. 5, 6. *See* Matt. 24. 1, 2.

21. 10. *See* Bl. H. 107.

21. 18. Ne ān loc of ēowrum hēafde forwyrd. Bl. H. 243.

21. 26. *See* Matt. 24. 29.

21. 33. *See* Matt. 24. 35.

22. 14, 19, 20. *See* Bl. H. 73.

23. 29, 30. Eadige syndon þā men þā þe wæron unberende, ond eadige syndon þā innopas þā þe nāfre ne cendon, ond þā brēost þā þe nāfre meolcgende nāron. Ond þonne hīe cwepap

verbum istud absconditum ab eis, et non intelligebant quae dicebantur. Factum est autem, cum appropinquaret Iericho, caecus quidam sedebat secus viam mendicans. Et cum audiret turbam praetereuntem, interrogabat quid hoc esset. Dixerunt autem ei quod Iesus Nazarenus transiret. Et clamavit, dicens: Iesu, fili David, miserere mei. Et qui praeibant increpabant eum ut taceret. Ipse vero multo magis clamabat: Fili David, mise-

rere mei. Stans autem Iesus iussit illum adduci ad se. Et cum appropinquasset, interrogavit illum, dicens: Quid tibi vis faciam? At ille dixit: Domine, ut videam. Et Iesus dixit illi: Respice, fides tua te salvum fecit. Et confestim vidit, et sequebatur illum, magnificans Deum. Et omnis plebs, ut vidit, dedit laudem Deo.

21. 18. Et capillus de capite vestro non peribit.

23. 29, 30. . . . Beatae steriles, et

tō þām dūnum ond tō þām hyllum : Feallap ofor ūs, ond ūs bewrēoþ ond gehȳdað. Bl. H. 93.

23. 33. *See* Bl. H. 73.

24. 7. *See* Mark 9. 31, note.

JOHN.

8. 12. Ic eom pysses middangeardes lif; sē þe fylgeþ mē, ne gæþ hē on pēostro, ah hē hafap lēoht ēces lifes. Bl. H. 103.

12. 1. Hælend cwōm syx dagum ær Iudea Eastrum tō Bethania, þær Lazarus wæs forpfēred, ond hē hine āwehte of dēape. Bl. H. 67.

|| Hælend cōm syx dagum ær Eastrum tō Bethania. Bl. H. 71.

12. 2. *See* Luke 10. 38-42, note.

12. 2-6. Lazarus þær wæs āna sittende mid Hælande ond mid his þegnum. Maria genam ān pund dēorwyrpre smerenesse, ond smerede þæs Hælandes fēt, ond eft mid hire loccum drȳgde; þā wæs eall þæt hūs gefylled mid þon swētan stence þære dēorwyrðan smerenesse. Hælandes þegna sum þā wæs swȳþe gebolgen; sē wæs hāten Iudas se Scariothisca, forþon hē cōm of þām tūne þe Scariot hātte; hē cwæp: Tō hwon sceolde þēos smyrenes þus bēon tō lore gedōn? ¹ ēape hēo mehte bēon geseald tō prim hunde penega, ond þæt gedæled pearfe[n]dum mannum. Ne cwæp hē þæt nā forþonþe him wære ænig gemynd pearfendra manna, ah hē wæs gitsere, ond se wyresta

ventres qui non genuerunt, et ubera quae non lactaverunt. Tunc incipient dicere montibus: Cadite super nos, et collibus: Operite nos.

JOHN.

8. 12. . . . Ego sum lux mundi; qui sequitur me non ambulat in tenebris, sed habebit lumen vitae.

12. 1. Iesus ergo ante sex dies paschae venit Bethaniam, ubi Lazarus fuerat mortuus, quem suscitavit Iesus.

12. 2-6. . . . Lazarus vero unus erat ex discumbentibus cum eo. Maria ergo accepit libram unguenti nardi pistici, pretiosi, et unxit pedes Iesu, et extersit pedes eius capillis suis; et domus impleta est ex odore unguenti. Dixit ergo unus ex discipulis eius, Iudas Iscariotes, qui erat eum traditurus: Quare hoc unguentum non veniit trecentis denariis, et datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum, sed quia fur erat, et,

¹ From Mark 14. 4, 'Ut quid perditio ista unguenti facta est?'

sceaþa, forþon þā apostolas hine lētan heora sēodas beran, þæt hīe woldan mid þon his ġitsunga cunnian. Bl. H. 67, 69.

|| . . . þæt Maria genāme ān pund dēorwyrþre smyrenesse, ond smyrede mid þæs Hælendes fēt, ond mid hire loccum drēgde; þā wæs eal þæt hūs gefylled mid þon swētan stence. Bl. H. 73.

|| . . . þæt Iudas wære swyþe gebolgen for þære smerenese; hē cwæp þæt nyttre wære þæt hīe man gesealde tō prim hunde penega, ond þā þonne gedælde þearfendum mannum. Bl. H. 75.

12. 9–12. Þæt Iudisce fole þā wiste þæt Hælend cōm tō Lazares hām; fōran þā þyder (næs, pēah, nā for his lufon, ac for fyrwet-geornnesse þæs wundres), ond woldan gesēon Lazarus, þone þe hē ær of dēaþe āwehte. . . . Þā ealdormen þā pōhtan, ond þā witan, þæt hīe woldan Lazarus æcwellan; forþonþe manige men gelyfdon on Hælend, þā hē hine of dēaþe āwehte. Þā cōm þyder on morgen mycel menigo for þon symbeldæge. Bl. H. 69.

|| Þā ealdormen þāra sācerda pōhtan þæt hīe woldan Lazarum ofslēan. Bl. H. 77.

12. 12, 13. Hælend þā ponon fērde tō Hierusalem. Mid-þy-þe hīe þæt gesāwon, hīe nāman blōwende palmtwigu, ond bāeron him tōgēanes, ond him tō onlutan, ond hine weorþodan swā cinige gerīseþ. Bl. H. 69; cf. Bl. H. 67.

13. 5. *See* Bl. H. 73.

14. 6. Ic eom weg sōðfæstnesse. Bl. H. 17.

14. 18. Ne forlæte ic ēow āldorlēase, ac ēow sende frōfre Gāst.¹ Bl. H. 131.

oculos habens, ea quae mittebantur portabat.

12. 9–12. Cognovit ergo turba multa ex Iudaeis quia illic est; et venerunt, non propter Iesum tantum, sed ut Lazarum viderent, quem suscitavit a mortuis. Cogitaverunt autem principes sacerdotum ut et Lazarum interficerent, quia multi propter illum abibant ex Iudaeis, et credebant in Iesum. In crasti-

num autem turba multa, quae venerat ad diem festum. . . .

12. 12, 13. . . . Venit Iesus Ierosolymam. Acceperunt ramos palmarum, et processerunt obviam ei, et clamabant: Hosanna, benedictus qui venit in nomine Domini, Rex Israel.

14. 6. . . . Ego sum via. . . .

14. 18. Non relinquam vos orphanos; veniam ad vos.

¹ From John 15. 26.

14. 26. Tō ēow cymeþ Hālig frōfre Gāst, pone ēow sendeð Fæder on mīnum naman; sē ēow ealle pā ping lārep tō dōnne þe ic ēow foresægde þæt gē dōn sceoldon æfter mīnum upstige. Bl. H. 131.
14. 27. Ic forlæte mīne sibbe tō ēow; . . . ond ic ēow sylle mīne sibbe. Bl. H. 157.
- || Ne þurfe gē bēon unrōte, nē gedrēfed ēower heorte; ac ic ēow freopige tō Fæder, þæt hē ēow gehealde þurh þæt heofenlice anwāld.¹ Bl. H. 135.
15. 9. Swā mē lufode mīn Fæder, swā ic ēow lufige. Bl. H. 135.
15. 26. Ic ēow sende frōfre Gast.² Bl. H. 135; cf. John 14. 18.
17. 11. See John 14. 27, note.
19. 18, 34. See Bl. H. 73.
20. 25, 27. See Bl. H. 91.

ACTS.

1. 6-11. Þā hālwendan men cwædon, ond pā gelēafsuman, pā þe tō ūrum Drihtne cōman pā hē tō heofonum āstigan wolde, frūnan hine ond āhsodon, ond pus cwædon: Drihten, wilt þū nū on pās tīd gesettan Israhela folca rice? . . . Nis þæt ēower, hē cwæþ, þæt ge witan pā prāge ond pā tīde pā þe Fæder gesette on his mihte. . . . Ac gē onfōp pām mægene Hālgas Gāstes se cymeþ ofor ēow. . . . Ond gē bēop mīne gewitan in Hierusalem, ond on eallum Iudea ond Samaria, ond æt pām ŷtmestan eorþan gemærun. . . . Ond hē mid pý

14. 26. Paraclitus autem Spiritus sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia, et suggeret vobis omnia, quaecumque dixerō vobis.

14. 27. Pacem relinquo vobis; pacem meam do vobis. . . . Non turbetur cor vestrum, neque formidet.

15. 9. Sicut dilexit me Pater, et ego dilexi vos. . . .

15. 26. . . . Paraclitus, quem ego mitam vobis. . . .

ACTS.

1. 6-11. Igitur qui convenerant interrogabant eum, dicentes: Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis: Non est vestrum nosse tempora vel momenta quae Pater posuit in sua potestate. Sed accipietis virtutem supervenientis Spiritus sancti in vos, et eritis mihi testes in Hierusalem, et in omni Iudaea, et Sa-

¹ From John 17. 11, freely.

² Explained as 'þingere,' or 'Frēfrend.'

tācne swā on þām wolene from heora gesihþe gewāt, ond in heofenas āstāg. . . . Þā hīe þā in pone heofon lōcodan æfter him, ond hīe Drihten gesāwon ūpāstīgendne, þā stōdan him twēgen weras big on hwītum hræglum. . . . Gē Galileiscan weras, cwædon hīe (forþonþe hīe wāron of Galileam þām lande): Hwæt stondaþ gē hēr ond pyses wundriað, ond ūp on pysne heofon lōciap? Þēs Hælend þe nū ūp on pysne heofon from ēow āstāg, oppe āhafen wæs, hē eft cymeþ on dōmes dæg tō þām gemete þe gē hiene nū gesāwon on heofen āstīgendne. Bl. H. 117, 119, 121, 123.

|| Hē þonne swā wile on dōmes dæg eft on pysne middan-geard cuman in wolene ond mid engla þrymme. Bl. H. 121.

1. 12. *See* Bl. H. 125.

1. 13. *See* Bl. H. 133.

4. 24. *See* Bl. H. 91.

2. 1-4. Mid þon dæge wæs gefylled se dæg þe is nemned Pentecosten, ymb fiftig nihta æfter þære gecyþdan æriste,¹ þā wāron ealle þā apostolas wunigende on ānre stōwe. Þā wæs geworden tō him swēg, se wæs of heofenum sende on windes onlicnesse, þæt wæs swēg þæs Hālgan Gāstes tō him cumende; ond hīe wāron ealle gefylled purh þā gife þæs Hālgan Gāstes, þær hīe ætgædere wāron on heora gebed-stōwe. Hīe onfēngon þām Hālgan Gāste tō heora heortan on fýrenra lēga onlicnesse, swā hit gecweden wæs þæt þæt hūs wære Hāliges Gāstes gefylled. Bl. H. 133; cf. 135.

maria, et usque ad ultimum terrae. Et cum haec dixisset, videntibus illis elevatus est; et nubes suscepit eum ab oculis eorum. Cumque intuerentur in caelum euntem illum, ecce duo viri astiterunt iuxta illos in vestibus albis, qui et dixerunt: Viri Galilaei, quid statis aspicientes in caelum? Hic Iesus, qui assumptus est a vobis in caelum, sic veniet quemadmodum vidistis eum euntem in caelum.

2. 1-4. Et cum complerentur dies Pentecostes, erant omnes pariter in eodem loco. Et factus est repente de caelo sonus, tamquam advenientis spiritus vehementis, et replevit totam domum ubi erant sedentes. Et apparuerunt illis dispersitae linguae tanquam ignis, seditque supra singulos eorum; et repleti sunt omnes Spiritu sancto. . . .

¹ This clause is a gloss; cf. Lev. 23. 16, 'usque ad alteram diem expletionis hebdomadae septimae, id est quinquaginta dies.'

|| Se swēg gefylde þæt hūs; se Hālgā Gāst gefylde þā hālgan apostolas. Bl. H. 133.

|| On underntīd ond on windes onlicnesse ofer hīe āstāg.
Bl. H. 133.

ROMANS.

2. 6. Wile . . . þonne āghwylcum ānum men gyldan ond lēanigan æfter his sylfes weorcum ond dædum. Bl. H. 123.

1 CORINTHIANS.

3. 17. *See* Bl. H. 73.

2 CORINTHIANS.

6. 16. Ic eardige on him, ond ic bēo heora God on ēnesse.
Bl. H. 73.

GALATIANS.

2. 20. Ne lybbe ic, ac Crīst leofap. Bl. H. 165.

EPHESIANS.

4. 10. *See* Bl. H. 123.

2 TIMOTHY.

3. 17. Se Godes man sceal bēon fulfremed on rihtwīsum weorcum. Bl. H. 73.

HEBREWS.

1. 7. *See* Ps. 104. 4.

1. 14. Englas bēoð tō ðegnunge gæstum fram Gode hider on world sended. Bl. H. 209.

ROMANS.

2. 6. Qui reddit unicuique secundum opera eius.

2 TIMOTHY.

3. 17. Ut perfectus sit homo Dei, ad omne opus bonum instructus.

2 CORINTHIANS.

6. 16. . . . Quoniam inhabitabo in illis, . . . et ero illorum Deus. . . .

HEBREWS.

1. 14. Nonne omnes sunt administratorii spiritus, in ministerium missi propter eos qui hereditatem capient salutis?

GALATIANS.

2. 20. Vivo autem; iam non ego, vivit vero in me Christus. . . .

JAMES.

2. 13. Se mon se þe nū dēmeþ þām earmum būton mildheort-
 nesse, þonne biþ þām eft heard dōm getēod. Bl. H. 95.

REVELATION.

4. 11. Wyrþe þū eart, Drihten God, þæt þū onfō wuldor, ond
 āre, ond mægen, ond blētsunga, ond dæda þancunga, ealra
 þīnra gesceafta þe þū gescēope, on heofenum ond on eorþan,
 æfter þīnum willan. Bl. H. 75.
6. 14. *See* Isa. 34. 4.

JAMES.

2. 13. Iudicium enim sine miseri-
 cordia illi qui non fecit miseri-
 cordiam. . . .

REVELATION.

4. 11. Dignus es, Domine Deus nos-
 ter, accipere gloriam, et honorem,
 et virtutem, quia tu creasti om-
 nia, et propter voluntatem tuam
 erant, et creata sunt.

WULFSTAN'S HOMILIES

GENESIS.

1. 27. *See* Wulf. 153.
2. 7. Æfter þām gescōp God ælmihtig ænne man of eorðan, þæt wæs Adam. Wulf. 8; cf. 1; 185; 210; 217; 227.
2. 8. *See* Wulf. 1; 153, 154.
2. 16, 17. God lȳfde Adame þæt hē mōste brūcan ēalra wāestma, būtan ānes trēowes wāestm hē him forbēad, þæt hē þæs nāfre ne ābite. Wulf. 9.
3. 20. *See* Wulf. 8.
2. 22. Of Adames ānum ribbe hē gescōp him wīf tō gemacan. Wulf. 8.
3. 23, 24. *See* Wulf. 1.
4. 8. *See* Wulf. 9.
5. 32. *See* Wulf. 12.
6. 3. *See* Wulf. 206; 216.
7. 11, 12. Ealle wolenu and ealle heofones þēotan wāeron mid wætere gefylde, and ealle eorðan æddre onsprungon ongēan þām heofonlican flōde; and hit þā ongan rīnan, fēowertig daga and fēowertig nihta tōsomne, þȳ mǣstan rēne. Wulf. 206.

GENESIS.

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| <ol style="list-style-type: none"> 2. 7. Formavit igitur Dominus Deus hominem de limo terrae. . . . 2. 16, 17. Præcepitque ei dicens: Ex omni ligno paradisi comede; de ligno autem scientiæ boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris. | <ol style="list-style-type: none"> 2. 22. Et ædificavit Dominus Deus costam, quam tulerat de Adam, in mulierem, et adduxit eam ad Adam. 7. 11, 12. . . . Rupti sunt omnes fontes abyssi magnæ, et cataractæ cæli apertæ sunt; et facta est pluvia super terram quadraginta diebus et quadraginta noctibus. |
|--|--|

|| Ealle wolcnu and eall heofenes þīotan wurdan mid wætere gefyllede, and ealle ēdran āsprungan angēn þām heofenlican flōde; and hit āgan þā rīnan, XL daga and XL nihta tōsomne, þām mæstan rēne. Wulf. 216, 217.

7. 13. *See* Wulf. 10; 206.

7. 14, 15. *See* Wulf. 206.

7. 19. And sēo eorðe wēoll ongēan þām heofonlican flōde swā swyðe oð-ðæt þæt wæter wæs hēahre þonne ænig munt æfre wære. Wulf. 206.

|| And sīo eorðe rīnde ealswā swīpe of hire ēasprencgum angēn þām heofelican flōde oþ-þæt wæter wæs hēgre beufan eorþan þonne se munt þe is syxtīnan fæðman hēgre. Se flōd wæs bufan þām hēgestan munde þe is an middangearde. Wulf. 217.

7. 13, 23. And þā forðām ādruncon ealle cwise wihta þe betwyx heofonan and eorðan wæron, būtan ehta mannum — þæt wæs Noe, and his wīf, and heora prēo suna, Sem, and Cham, and Jafeth, and heora prēo wīf — and ælces cynnes twā gemacan. Wulf. 206.

|| And þā ādruncan ealle cwise wihte þe betwioh heofonum and eorþan wæran, būtan viii mannum, þæt wæs Noe, and his wīf, and his prēo sunu, and heora prēora wīf. Wulf. 217.

8. 4. *See* Wulf. 230.

9. 19. *See* Wulf. 10.

11. 4-8. *See* Wulf. 105.

11. 9. *See* Wulf. 211; 219.

11. 10, 27. *See* Wulf. 12.

17. 11. *See* Wulf. 195.

19. 24. *See* Wulf. 295.

49. 17. Sý Dan snaca on wege, and næddre on pæðe. Wulf. 192.

7. 19. Et aquae praevaluerunt nimis super terram, opertique sunt omnes montes excelsi sub universo caelo.

7. 13, 23. . . . Ingressus est Noe, et Sem, et Cham, et Iapheth, filii eius, uxor illius, et tres uxores filiorum eius cum eis, in arcam. . . . Et

delevit omnem substantiam, quae erat super terram, ab homine usque ad pecus, tam reptile quam volucres caeli, et deleta sunt de terra; remansit autem solus Noe et qui cum eo erant in arca.

49. 17. Fiat Dan coluber in via, cerastes in semita. . . .

EXODUS.

4. 25. *See* Wulf. 195.
 7. *See* Wulf. 98.
 8. *See* Wulf. 98.
 14. *See* Wulf. 210; 217; 230; 293.
 16. 14. *See* Wulf. 210; 217; 230; 293.
 16. 31, 35. *See* Wulf. 293.
 20. 2, 3, 7, 8, 12-17. Ic eom ðin Drihten, . . . þe gelædde þē ūt of Egyptum. Ne weorða ðū fremde godas, nē pū pīnes Drihtnes naman ne namie on idel. Wite þæt ðū þæne restedæg frēolsige georne. Wcorþa geornlice fæder and mōdor. Ne bēo ðū ænig manslaga. Ne āfyl þē mid forligere. Ne sceapa pū. Ne lēoh ðū. Ne gyrn ðū oðres mannes wīfes, nē æniges pinges þe oðer man āge ne gyrn pū on unriht. Wulf. 66.
 || Ne on lēasre gewitnesse ænig man ne stande. Wulf. 70.
 || Ne gyrn ðū on unriht . . . æniges pinges þe oðer man āge. Wulf. 69.
 20. 11. On six dagum wæron geworhte heofonas and eorðan, sunne and mōna, sǣ and fixas, and ealle pā ðe on him syndon; . . . and pā ðy seofodan dæge hē hine gereste æfter his six daga weorcum. Wulf. 227; cf. 230; 311.
 28. 1. *See* Wulf. 176.
 31. 12-17. And Drehten wæs sume sīpe þus sprecende tō Moyse, and cwæp: Sprec tō Israhela bearnum, and cwep tō hiom: Witan gē þæt gē healdan minne þane hālgan rystedæg,

EXODUS.

20. 2, 3, 7, 8, 12-17. Ego sum Dominus Deus tuus, qui eduxi te de terra Aegypti. . . . Non habebis deos alienos coram me. . . . Non assumes nomen Domini Dei tui in vanum. . . . Memento ut diem sabbati sanctifices. . . . Honora patrem tuum et matrem tuam. . . . Non occides. Non moechaberis. Non furtum facies. Non loquēris

contra proximum tuum falsum testimonium. Non desiderabis uxorem eius . . . nec omnia quae illius sunt.

20. 11. Sex enim diebus fecit Dominus caelum et terram, et mare, et omnia qua in eis sunt, et requieuit in die septimo. . . .
 31. 12-17. Et locutus est Dominus ad Moysen, dicens: Loquere filiis Israel, et dices ad eos: Videte ut sabbatum meum custodiatis quia

forþan tācen is betwioh mē and betwioh iowrum kynne, and forþon is tō witanne þæt ic eam se Dryhten se iow gehālgode; and healdap gē forþan mīnne þane hālgan rystedæg. . . . And sōþlice swā hwile iowar swā hine besmīteþ mid ænigre yfelnysses an þone hālgan sunnandæg, þonne biþ hē dēap sweltende; and swā hwyle man swā his weorc dēp an þane hālgan sunnandæg, þanne weorþap þæs mannes lif and sāule of þām hēape mīnes folces. . . . VI dagas sindon þæt iow is ālēfed þæt gē mōtan iower weorc an wyrcan; and se seofopa ys Drehtnes se hālg restedæg, and ealle þā þe dōþ heora wæorc an þām dæge, þanne biþ þā dēapes sceldige. . . . Ac healdap, Israela bearn, þone mīnne hālgan rystedæg, and mærsiap hine in iowrum ciricum, forþon sio æce triowþ is betwioh mē and betwioh Israela bearnum; and soþlice on six dagum wæran geworhte heofan and eorþe and ealle þā gesceafta þe in hiom sindan; and þā on þæne VII dæg þa lēt Drehten fram æghwīlcum weorce, and hine gereste þā on þām dæge. Wulf. 218.

¶ Six dagas syndan þæt ēow is ālēfed ēowre weorc on tō wyrceenne, ac se sefoða is mīn se hālg restendæg. And ealle þā ðe on ðām dæge dōð heora weorc, þonne bēoð þā dēaðe sweltende. . . . And healdað gē, Israhela bearn, mīnne restendæg, and mærsiað hine in ēowrum cynne, forðan se ēca trēowa is betwux mē and Israhela bearnum; and sōðlice on six dagum wæron geworhte heofonas and eorðe, and ealle þā gesceafta þā ðe on hym syndon; and þā on þām sefoðan dæge āblan Drihten fram ælcum weorce. Wulf. 210.

34. 28. See Wulf. 285.

34. 32. See Wulf. 66.

signum est inter me et vos in generationibus vestris, ut sciatis quia ego Dominus, qui sanctifico vos. Custodite sabbatum meum. . . . Qui polluerit illud, morte morietur; qui fecerit in eo opus, peribit anima illius de medio populi sui. Sex diebus facietis opus; in die septimo sabbatum est, requies

sancta Domino; omnis qui fecerit opus in hac die morietur. Custodiant filii Israel sabbatum, et celebrent illud in generationibus suis pactum est sempiternum inter me et filios Israel, signumque perpetuum; sex enim diebus fecit Dominus caelum et terram, et in septimo ab opere cessavit.

LEVITICUS.

3. 17. *See* Wulf. 71, 136.
 8. 6-12. *See* Wulf. 176.
 26. 3-46. *See* Wulf. 132-134.
 27. 30. *See* Wulf. 283.

NUMBERS.

15. 32-35. *See* Wulf. 220.
 16. *See* Wulf. 210-211; 218-9.

JOSHUA.

5. 2. *See* Wulf. 195.

1 SAMUEL.

14. 24-30. *See* Wulf. 174.

1 KINGS.

3. 6-9. *See* Wulf. 277.
 4. 29-34. *See* Wulf. 277.
 8. 1-5, 30-50, 66. *See* Wulf. 276.
 10. 23-27. *See* Wulf. 277.
 19. 8. *See* Wulf. 285.

2 KINGS.

2. 11. *See* Wulf. 285.
 25. 7. *See* Wulf. 14.

1 CHRONICLES.

22. 1-10. *See* Wulf. 277.

EZRA.

1. 2, 3. *See* Wulf. 14.

PSALMS.

24. 7. Openiað þās geatu and þā fæstan scytelsas, and ic wille
 gān þæron. Wulf. 230.
 45. 7. *See* Jer. 7, 2, 3, note.
 51. *See* Wulf. 170, 172.
 103. 22. *See* Wulf. 237.
 119. 37. Āhwyrf mīne ēagan, þæt hig īdelnesse ne gȳmon.
 Wulf. 246.

PSALMS.

24. 7. Attollite portas, . . . et ele- 119. 37. Averte oculos meos, ne vi-
 vamini, portae aeternales; et intro- deant vanitatem. . . .
 ibit Rex gloriae.

PROVERBS.

1. 7. Þonne is Godes ege . . . angin ealles wīsdōmes. Wulf.
51, 52.
|| Godes ege . . . is anginn ealles wīsdōmes. Wulf. 58.
9. 10. *See* Prov. 1. 7.
20. 10. *See* Wulf. 70.
21. 13(?). *See* Wulf. 258.

ISAIAH.

1. 2. Gehȳrað nū, . . . heofonwaru and eorðwaru, hwæt God sylfa sǣde swytellicre segene: Bearn ic āfēdde, . . . and ūp hȳ ārærde, ac hī mē forlētan and swȳðe ofersāwan.
Wulf. 44, 45.
1. 4. *See* Wulf. 45.
1. 7. Forðām sceal geweorðan . . . ēower eard wēste, and ēac ēowre burga mid fȳre forbærnde: ældēodige men ēow sculon hergian. Wulf. 45.
1. 15. Ðonne gē gebiddaþ, and tō mē clypiað, nelle ic ēow gehȳran, forðāmþe gē syndon mid mǣne āfyllede ealles tō swȳðe, and mid unrihte. Wulf. 45.
1. 16, 17. Āðwēað ēow, ic lære, and clǣnsiað ēow georne, and āfȳrsiað of mīnre gesȳhðe þā ungeðanc ēowra heortena; geswīcað ēowra misdǣda, and gewuniað tō gōdan dǣdan; spȳriað æfter rihtan lagan and rihtwīsan dōman; helpað earmum and hæfenlēasum, beorgað stēopcildum, and weriað wudewan. Wulf. 48.

PROVERBS.

1. 7. Timor Domini principium sapientiae. . . .

ISAIAH.

1. 2. Audite, caeli, et auribus percipe, terra, quoniam Dominus locutus est: Filios enutrivī et exaltavi; ipsi autem spreverunt me.
1. 7. Terra vestra deserta, civitates vestrae succensae igni; regionem vestram coram vobis alieni devorant. . . .

1. 15. Et cum extenderitis manus vestras, avertam oculos meos a vobis; et cum multiplicaveritis orationem, non exaudiam; manus enim vestrae sanguine plenae sunt.

1. 16, 17. Lavamini, mundi estote, auferte malum cogitationum vestrarum ab oculis meis; quiescite agere perverse, discite benefacere; quaerite iudicium, subvenite oppresso, iudicate pupillo, defendite viduam.

3. 11, 12. Wā mǎnfullan . . . for his misdǣdan; edlēan his weorca eal hē sceal habban. Min folc is berȳped . . . purh gȳtsiende rēaferas. Wulf. 45.
3. 14. Wræccena rēaflāc is on heora hāmum. Wulf. 45.
3. 16-19. For ofermēttan . . . and idelan rencan ēowra lēoda, þe spiliað, and plegað, and rǣdes ne hēdað, God berēafað and rēafian lǣteð cōwere dohtra heora gyrla and tō oferrancra hēafodgewǣda, and andfexe weorðap ðǣra swȳðe manege, þe mid offerrence glengdan hȳ sylfe. Wulf. 45, 46.
5. 8. Wā ēow . . . þe lecgað tōgǣdere hāmas and æhta on unriht begytene on æghwilce healfe. Wēne gē þæt gē sylfe wealdan and wunian swā lange swā gē willan, on ðām þe wē nū sȳn? Wulf. 46.
5. 11-13. Wā eow . . . þe lufiað untīdfylla, and ær on morgen oferdrene drēogað. . . . Hearpe and pīpe and mistlic glig-gamen drēmað ēow on bēorsele; and gē Godes crǣfta nān ðing ne gȳmað, and ðȳ is folces forfaren ealles tō wide mǣre ponne scolde oððe ðearf wære, and forðām hit wearð swā rǣd-lēas, þe hit Godes beboda forgȳmde tō swȳðe, and wīsdōmes ne hēdde swā-swā hit scolde. Wulf. 46.
5. 20. Wā ēow . . . þe taliað ungōd tō gōde, and gōd ping tō yfele; biter ðing tō swēte, and swēte belǣpað; hwyrfað niht tō dæge, and dægweore tō nihte. Wulf. 47.
3. 11, 12. † Vae impio in malum; retributio manuum eius fiet ei. Populum meum exactores sui spoliaverunt. . . .
3. 14. . . . Rapina pauperis in domo vestra.
3. 16-19. † Pro eo quod elevatae sunt filiae Sion, et ambulaverunt extenso collo, et nutibus oculorum ibant, et plaudebant, . . . et in pedibus suis incedebant composito gradu, decalvabit Dominus verticem filiarum Sion, et Dominus crinem earum nudabit. In die illa auferet Dominus ornatum calceamentorum, et lunulas, et torques, et monilia, et armillas, et cetera.
5. 8. † Vae qui coniungitis domum ad domum, et agrum agro copulatis usque ad terminum loci. Numquid habitabitis soli vos in medio terrae?
5. 11-13. † Vae qui consurgitis mane ad bibendum, et estis viri fortes ad ebrietatem sectandam, et potandum usque ad vesperam, ut vino aestuetis. Cithara, et lyra, et tympanum . . . in conviviis vestris; et opus Domini non respicitis. . . . Ideo captivus ductus est populus meus, quia non habuit scientiam. . . .
5. 20. † Vae qui dicitis bonum malum, et malum bonum, ponentes amarum dulce, et dulce in amarum,

5. 21, 23. Wā ēow . . . þe taliað ēow sylfe tō þēod witan and witan, þæt gē syndan æbere manns wican; gē fylstað on unriht oftost wið sceatte, and nellað tō rihte būtan man gebicge. Wulf. 46, 47.
6. 9-11. Hlystað nū georne, . . . and nytað nā þē māre; lōciað hraðe, and nān ping ne gecnāwað mid ænigean gerāde. . . . Ablend pisse þēode . . . andgyt mid ealle nū for heora synnum, þæt hē ræd ne āredian, oð-þæt heora burga weorðan ælæte, and weorðan heora eardas swyðe āwēste. Wulf. 47.
10. 1, 2. Wā pām . . . þe ræreð unriht tō rihte, and undōm dēmeð earmum tō hýnðe, and wudewan and stēopcild oftost āhwæneð. Wulf. 47, 48.
10. 22, 23. *See* Romans 9. 27.
11. 2. *See* Wulf. 51; 56, 57.
14. 12-15. *See* Wulf. 306.
31. 1. Wā pām . . . þe ofertrūwað mægne and mænege, and on God ne behiht. Wulf. 48.
56. 10. Gemīdlede hundas ne beorcað tō nāhte. Wulf. 191.
58. 1. Clypa hlūde, and āhefe ūp ðīne stemne, and gecyð mīnum folce þæt hit georne fram synnum gecyrre. Wulf. 6.
 || Clypa hlūde, and hefe ūp þīne stemne, and gecyð mīnum folce þæt hī georne fram synnum gecyrren. Wulf. 283.

ponentes lucem tenebras, et tenebras lucem. . . .

5. 21, 23. Vae qui sapientes estis in oculis vestris, et coram vobismetipsis prudentes. . . . Qui iustificatis impium pro muneribus, et iustitiam iusti aufertis ab eo.
6. 9-11. . . . † Audite audientes, et nolite intelligere; et videte visionem, et nolite cognoscere. Excaeca cor populi huius, et aures eius aggrava, et oculos eius claude, ne forte videat oculis suis, et auribus suis audiat, et corde suo intelligat, et convertatur, et sanem eum. . . . Donec desolentur civitates absque habitatore, . . . et terra relinquatur deserta.
10. 1-2. Vae qui condunt leges ini-

quas, et scribentes iniustitiam scripserunt, ut opprimerent in iudicio pauperes, et . . . ut essent viduae praeda eorum, et pupillos diriperent.

31. 1. Vae qui descendunt in Aegyptum ad auxilium, in equis sperantes, et habentes fiduciam super quadrigis quia multae sunt, et super equitibus quia praevalidi nimis, et non sunt confisi super sanctum Israel, et Dominum non exquisierunt.
56. 10. . . . Canes muti, non valentes latrare. . . .
58. 1. Clama, ne cesses, quasi tuba exalta vocem tuam, et annuntia populo, meo scelera eorum, et domui Iacob peccata eorum.

|| Clypiað hlūde, and ābebbað ūp ēowre stemne, and cȳpað mīnum folce þæt hī georne fram synnum and gyltum gecyrron. Wulf. 303.

JEREMIAH.

2. 4, 5. Gehȳrað . . . Godes word nū ðā, Jacobes hīred and eal Israhela cyn; God ācsað ēow pises nū, and ðus cwæð tō ēow eallum: Hwæt onfundon ēowre yldran þurh ænig þing on mē, þæs ðe heom ðūhte þæt ful riht nāere, nū hȳ swā swȳðe āwenden hȳ fram mē, and fērdon on unriht, and unræde fyligdon, and unriht lufedon, and unnytte wurdon nū lange him sylfum? Wulf. 49.
2. 19. . . . þæt þīn āgen þwȳrnes þē sceal geprēgean, and ðīn frambiges þē sceal gederian; ac beseoh mid gerāde, and ge- cnāwað swȳðe georne hu biter þē sceal weorðan būtan þū gecyrr, þæt ðū forlēte tō lange þīnne Drihten, and næfdest, swā ðū scoldest, ege þīnes Drihtnes. Wulf. 49.
3. 14. Ēalā, lēofan cild, . . . gecyrrað, ic lāere, and wendað hider tō mē. Wulf. 49.
6. 16. Weorðað on rihtwege, and besēoð tō ēowrum Drihtne; ācsiað georne hū betst sȳ tō farenne, and farað æfter pām wege; þonne wyrðað gē geborgene gȳt, gif gē willað, þæt gē ne forweorðað. Wulf. 49.
7. 2, 3. Gehȳrað . . . Godes word nū ðā, and dōð swā ic lāere; gōdiað georne ēowre āgene wegas and ealle ēowre dāda; lufiað rihtwīsnese, and unriht āscuniað.¹ Wulf. 49.

JEREMIAH.

2. 4, 5. Audite verbum Domini, domus Iacob, et omnes cognationes domus Israel. Haec dicit Dominus: Quid invenerunt patres vestri in me iniquitatis, quia elongaverunt a me, et ambulaverunt post vanitatem, et vani facti sunt?
2. 19. † Arguat te malitia tua, et aversio tua increpet te. Et vide quia malum et amarum est reliquisse Dominum Deum tuum, et non esse timorem eius apud te. . . .
3. 14. Convertimini, filii reverentes. . . .
6. 16. . . . State super vias, et videte, et interrogate de semitis antiquis quae sit via bona, et ambulate in ea; et invenietis refrigerium animabus vestris. . . .
7. 2, 3. . . . † Audite verbum Domini. . . . Haec dicit Dominus: . . . Bonas facite vias vestras et studia vestra, et habitabo vobiscum in loco isto.

¹ Perhaps from Psalms 45. 7, 'dilexisti iustitiam, et odisti iniquitatem.'

7. 5-7. And gyf gē þonne swā dōð, and rihtlice dēmað, and on unriht ne tregiað, nē earne ne tyrewiað, nē unscyldig blōd āhwār ne āgēotað, nē hǣðenscipes gȳmað on ænige wisan ēow sylfum tō hearne, þonne weorðe ic mid ēow . . . æfre æt ðearfe, and ēow ne forlæte æfre æt nēode. Wulf. 49, 50.

EZEKIEL.

3. 18. Gif ðū ðam sinfullan nelt . . . synna gestȳran, and unriht forbēodan, and þām mǣnfullan his mǣndæda cȳðan, þū scealt þā sǣwle bitere forgyldan. Wulf. 177.

|| Gif gē þonne þæt ne dōð, ac forsuwiað hit, and nyliað folce heora pearfe gecȳðan, þonne sceole gē eallra þæra sǣwla gescēad witan and āgildan on dōmes dæg, þe þurh ðæt losiað þæt hī nabbað þā lāre and þā mingunge þe hī beporfton.

Wulf. 303, 304.

3. 19. Gyf ðū Godes folce riht bodast, and ðū hit gebīgean (-bīgan, p. 283) ne miht tō rihte, þonne gebyrht ðū þīnre āgenre sǣwle; and se ðe wōh drifð and geswīcan nele, hē sceal habban ðæs ēce wīte. Wulf. 7; 283.

|| Gif þā gehādedan men riht bodiað, and hī þæt folc gebīgean ne magon tō rihte, and tō heora āgenre pearfe and nēode, þonne gebeorgað hī him sylfum, swā-þēah, and heora āgenum sǣwlum on dōmes dæg; and þā þe him hlystan nellað, and þæra þinga gēman and hlystan þe man heom bodað and segð, ac willað forð on wōh and gewill drīfan and

EZEKIEL.

7. 5-7. † Quoniam si bene direxeritis vias vestras et studia vestra; si feceritis iudicium inter virum et proximum eius; advenae, et pupillo, et viduae non feceritis calumniam, nec sanguinem innocentem effuderitis, . . . et post deos alienos non ambulaveritis in malum vobismetipsis; habitabo vobiscum . . . in terra quam dedi patribus vestris a saeculo et usque in saeculum, ait Dominus omnipotens.

3. 18. Si dicente me ad impium: Morte morieris, non annuntiaveris ei, neque locutus fueris ut avertatur a via sua impia, et vivat; ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram (but cf. p. 177).

3. 19. Si autem tu annuntiaveris impio, et ille non fuerit conversus ab impietate sua, et a via sua impia; ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti.

geswican nyllað, hī sceolon þæs habban ēce wīte, and hī nǣfre cuman ne mōtan tō Godes rīce. Wulf. 304.

33. 7, 8. Cȳð swīðe georne . . . Godes word wīde, þe of Gode silfum ǣror ǣsprungon; and gif þū sinfullan nelt synna gestīran, and þām mǎnfullan mǎndǣda cypan, þu scealt þā sǣwle bitere forgildan. Wulf. 190.

33. 8. *See* Ezek. 3. 18.

33. 9. *See* Ezek. 3. 19.

34. 2. Wā þām hirdum . . . þe ǣstað heom silfum swā heom betst līcað, and godcundre heorde ne gīmeð tō nǣhte. Wulf. 190.

34. 9, 10. Gehȳrað gīt, hirdas, Godes word georne: Nū ic sylf wille . . . witan ǣt þām hirdum hwī hī mīne heorde swā wāce begīndon; and ā hī seulon ðanonforð wurðscipes polian, and dēore āgildan eal þæt hī forgīndon. Wulf. 190.

DANIEL.

12. 6, 7, 10. *See* Wulf, 201, 202.

HOSEA.

4. 8. Wā þām hirdum . . . þe fretað and forswelgað folces sinna. Wulf. 190.

|| Wā þām sācerdum . . . þe fretaþ folces sinna. Wulf. 276.

JONAH.

3. 5. *See* Wulf, 170; 173.

3. 7. *See* Wulf. 227.

33. 7, 8. . . . Audiens ergo ex ore meo sermonem, annuntiabis eis ex me. Si me dicente ad impium: Imple, morte morieris, non fueris locutus ut se custodiat impius a via sua; ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram.

34. 2. . . . Vae pastoribus Israel qui pascebant semetipsos; nonne greges a pastoribus pascuntur?

34. 9, 10. Propterea, pastores, audite verbum Domini. Haec dicit Domi-

nus Deus: Ecce, ego ipse super pastores requiram gregem meum de manu eorum, et cessare faciam eos ut ultra non pascant gregem, nec pascant amplius pastores semetipsos; et liberabo gregem meum de ore eorum, et non erit ultra eis in escam.

HOSEA.

4. 8. Peccata populi mei comedent. . . .

MICAH.

1. 4. *See* Wulf. 137.

ZEPHANIAH.

1. 15. *See* Wulf. 185; 202.

MALACHI.

3. 10. Þonne ontȳne ic ēow heofenas þēodan, and ic selle iow menigfealde wāestmas sylle, and mīne blētsunge an iowrum hūsum. Wulf. 223.

|| Þonne bēoð ēow opene heofona geatu. *See* Wulf. 228.

|| Þonne ontȳne ic ēow heofona rīces duru, and ic ēow sylle manigfealde wāestmas mīnra blētsunga. Wulf. 212.

WISDOM OF SOLOMON.

5. 21. Eal woruld winneð swȳðe for synnum ongēan þā oferhogan þe Gode nellað hȳran. Wulf. 92.

ECCLESIASTICUS.

3. 30. Swā-swā wæter ādwāesceð fȳr, swā ādwāesceð sēo ælmesse þā synne. Wulf. 238; cf. 257.

|| Swā-swā wæter ādwāescð fȳr, swā ādwāescð sēo ælmesse synna. Wulf. 287.

4. 4. *See* Wulf. 258.

29. 15. Āhȳd þā ælmessan under pæs pearfan scēate; sē clypað tō mē, and ic hine symble gehȳre, and mīne mildse ofer pone sende. Wulf. 257.

MALACHI.

3. 10. . . . Si non aperuero vobis cataractas caeli, et effudero vobis benedictiones usque ad abundantiam.

WISDOM OF SOLOMON.

5. 21. . . . Pugnabit cum illo orbis terrarum contra insensatos.

ECCLESIASTICUS.

3. 33. Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis.

29. 15. Conclude eleemosynam in corde pauperis, et haec pro te exorabit ab omni malo.

MATTHEW.

3. 2. Dōð dædbōte ēowra synna, and ēow sōna wyrð heofona rīces duru gēara untȳned. Wulf. 71.
4. 2. *See* Wulf. 285.
6. 9-13. Ēalā ūre Fæder þe on heofonum eart, ā sȳ ðīn nama ēcelice geblētsod; and ðīn rīcedōm ofer ūs rīxie symble; and ðīn willa gewyrðe, swā-swā on heofonum, ēac swā on eorðan; geunn ūs tō pissum dæge dæghwamlices fōstres; and ūs gemildsa, swā-swā we miltsiað þām ðe wið ūs āgyltaþ; and ne lāet ðū ūs costnian ealles tō swȳðe, ac ālȳs us fram yfele. Amen. Wulf. 125.
6. 19-21. Ne behȳde gē ēowerne goldhord on eorðan, þær þær ōm and moðpan hit āwēstað, and þeofas ādelfað and forstelað; ac hordiað ēowerne goldhord on heofonan, þær ne cymð tō nē ōin nē moðpe, nē þeofas ne delfað nē ne ætbrēdað. Soðlice, þær þær þīn goldhord is, þær bið þīn heorte. Wulf. 286, 287.
7. 12. . . . þæt manna gehwile oðrum bēode þæt þæt hē wille þæt man him bēode. Wulf. 67.
- || . . . þæt man oðran gebēode þæt hē wylle þæt man him gebēode. Wulf. 274.
- || . . . þæt riht Crīsten man ne bēode ænigum oðrum būtan þæt hē wille þæt man him bēode. Wulf. 282; cf. 37, 38.
10. 42. *See* Mark 9. 41.
11. 5. *See* Wulf. 22.
11. 21. Wā ðē, lā wā, Bethsaida; and wā ðe, Corozaim. Wulf. 194.

MATTHEW.

3. 2. . . . † Poenitentiam agite; appropinquabit vobis regnum caelorum.
6. 9-13. . . . Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum supersubstantialem da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem, sed libera nos a malo. Amen.
6. 19-21. Nolite thesaurizare vobis thesauros in terra, ubi aerugo et tinea demolitur, et ubi fures effodiunt et furantur. Thesaurizate autem vobis thesauros in caelo, ubi neque aerugo neque tinea demolitur, et ubi fures non effodiunt nec furantur. Ubi enim est thesaurus tuus, ibi est et cor tuum.
7. 12. Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite illis. . . .
11. 21. Vae tibi, Corozain; vae tibi, Bethsaida. . . .

14. 19. *See* Wulf. 230; 293.
14. 20. *See* Wulf. 293.
15. 30. *See* Wulf. 22.
16. 18. *See* Wulf. 23; 176.
16. 27. . . . þæt Crīst purh his mægenþrym þonne gelēanað manna gehwylcum ærran gewyrhta. Wulf. 93; cf. Rom. 2. 6.
17. 5. Þis is mīn lēofa Sunu, on þæm ic mē wel gelicode; gehērað him wel. Wulf. 229.
18. 18. Swā-hwæt-swā gē gebindað hēr ofer eorðan fæstum bealubendum, for yfelum gewyrhtum, eall hit wyrð on heofenan, swā-swā on eorðan, mīd Godes yrre gebunden swīðe fæste. Wulf. 178; cf. 176.
18. 20 (?). *See* Wulf. 219.
22. 37-39. Godes āgen þæt forne bebod is, þæt man lufige Godd sylfne ārest eallum mōde and eallum mægene; and oðer bebod is, þæt man lufige his nȳhstan swā-swā hine sylfne. Wulf. 37.
- || Ðonne is ārest þæt forme bebod þæt man lufie God ælmihtigne āfre ofer ealle oðre þing; and syððan is oðer bebod, þæt gehwā lufige his niȳhstan swā-swā hine sylfne. Wulf. 282.
23. 3. Filgeað heora lārum, and nā heora synnum. Wulf. 178.
23. 8. *See* Wulf. 37; 112.
24. 1-11, 13, 14. Ūres Drihtnes þegnas āgunnon specan wið hine ymbe þæt mære tempelgeweorc þe þær geworht wæs Gode tō wyrðmynte. Ðā sāde hē heom þæt his sceolde weorðan
16. 27. Filius enim hominis venturus est in gloria, . . . et tunc reddit unicuique secundum opera eius.
17. 5. . . . Hic est Filius meus dilectus, in quo mihi bene complacui; ipsum audite.
18. 18. . . . † Quodcumque ligaveritis super terram erit ligatum et in caelis; (et quaecumque solveritis super terram erunt soluta et in caelo).
22. 37-39. . . . Diliges Dominum Deum tuum ex toto corde tuo, et in tota anima tua, et in tota mente tua; hoc est maximum et primum mandatum. Secundum autem simile est huic: Diliges proximum tuum sicut teipsum.
23. 3. † Quae autem dicunt facite; quae autem faciunt facere nolite.
24. 1-11, 13, 14. † Egressus Iesus de templo, ibat. Et accesserunt discipuli eius ut ostenderent ei aedificationem templi. Ipse autem respondens dixit eis: . . . Amen dico

æghwylc stān on uferan dagum grundlinga tōworpen. And ðā agunnan hī hine eft ācsian dihllice hwænne þæt geweorðan sceolde, and ēac be hwylcum tātne man āgytan mihte hwænne eft his sylfes tōcyme tōwerd scolde, and hwænne pisse worulde geendung weorðan scolde. Ðā andwyrde hē heom, and cwæð þæt hȳ ðearfe āhtan þæt hī wære wurdan þæt hȳ ænig man tō swicollice ne bepæhte mid lēaslicre lāre and mid egeslican gylpe; forðām . . . þæt mænig wyrð þe gýt cimeð on uferan tīdan, and lēaslice lēogeð and egeslice gylpeð, namað hine sylfne, and hīwað tō gōde swylce hit Crīst sȳ. . . . And . . . þæt mycle gewin scoldan geweorðan ær ðām ende wīde on worulde; and, . . . pēah, þæt man tō wācmōð þonne ne wurde; . . . þæt se ende þonne gýt nāre eallunga gehende; . . . þæt pēoda hetelice sceoldan winnan heom betwēonan, and fela eorðstyrunga and earfoðnessa geweorðan on worulde. . . . And þæt bēoð pā angin . . . pāra sārnessa þe mannum bēoð tōwerd. . . . Þonne wyrð ēhtnes grimlic and sorhlic Crīstenes folces, and æghwær bēoð lāðe and tō andsæte pā ðe God lufiað. And swiciende licceteras þonne ārisað, and brædað tō swȳðe, and ðurh unlāre forlærað tō manege; ac wel pām syððan æfre tō worulde þe þonne ne āwācað on ænige wīsan. . . . Witod sceal geweorðan godspel gecȳped geond ealle woruld ær

vobis: Non relinquatur hic lapis super lapidem qui non destruat. Sedente autem eo super montem Oliveti, accesserunt ad eum discipuli secreto, dicentes: Dic nobis quando hæc erunt, et quod signum adventus tui et consummationis saeculi. Et respondens Iesus dixit eis: Videte ne quis vos seducat. Multi enim venient in nomine meo, dicentes: Ego sum Christus; et multos seducent. Audituri autem estis praelia et opiniones praeliorum. Videte ne turbemini; oportet enim hæc fieri, sed nondum est finis. Consurget enim gens in gen-

tem, et regnum in regnum, et erunt pestilentiae, et fames, et terraemotus per loca; hæc autem omnia initia sunt dolorum. Tunc tradent vos in tribulationem, et occident vos; et eritis odio omnibus gentibus propter nomen meum. Et tunc scandalizabuntur multi, et invicem tradent, et odio habebunt invicem. Et multi pseudoprophetae surgent, et seducent multos. . . . Qui autem perseveraverit usque in finem, hic salvus erit. Et praeedicabitur hoc evangelium . . . in universo orbe, in testimonium omnibus gentibus; et tunc veniet consummatio.

worulde ende; . . . and syððan wyrð se ende swā raðe swā þæt God wile. Wulf. 88, 89.

24. 12. Forðāmpē unriht weaxeð ealles tō wīde, sōð lufu cōlað.
Wulf. 82.

24. 21. Gewyrð swā micel gryre swā nāfre ær on worulde ne gewearð. Wulf. 19.

|| Swā mycel earfoðnes gewyrð on mænige wīsan gýt wīde on worulde . . . swā nāfre ær on worulde ne gewearð.
Wulf. 79.

|| Gýt weorpeð mære . . . wracu and gedrecednes þonne æfre ær wære āhwār on worulde. Wulf. 91.

|| Ðonne geweorpeð egsa se mæsta þe æfre ær wære, and ehtnes sēo mæste. Wulf. 93.

|| Cymð se mæsta gryre and sēo mæste earfoðnes þe æfre ær on worulde geworden wearð. Wulf. 95.

|| Gýt gewurðan sceal swā egeslic tīma swa nāfre ær nes syððan ðeos woruld gewearð. Wulf. 151, 152.

|| Swylc yrmð and earfoðnes bið þonne on worulde swylce æfre ær næs, nē eft ne geweorpeð. Wulf. 93; 192.

24. 22. Eal hit forwurde gyf God his hwīle ne scyrte; ac Godd hine fordēp þē rapor, forðāmpē hē wile gebeorhgan þām ðe him sylfum sȳn georene and gecwēme. Wulf. 19.

|| And eall hit forwurde gyf God ne gescyrte þæs þeod-sceapan lifdagas þē rapor ðurh his mihta. Wulf. 86.

|| And eall mancynn forwurde forðrihte, gif God his dagas ne gescyrte; ac God gescyrt his dagas for ðæra pingan þe him gecorene sȳn and hē gehealden habban wile. Wulf. 95.

24. 24. Wide hit gewyrð þæt ūp ārišað lēase lēogeras, and bēoð swæslice swicole, and ðā mænigne man āmyrrað, and on gedwylde gebringað. Wulf. 79.

24. 12. † Et quoniam abundabit iniquitas, refrigescet caritas multorum.

24. 21. † Erit enim tunc tribulatio et angustia qualis non fuit a die quo gentes esse coeperunt usque ad tempus illud (cf. pp. 93, 192).

24. 22. † Et nisi breviati fuissent dies

illi, non poterit salva esse omnis caro; sed propter electos breviantur dies illi.

24. 24. † Surgent enim pseudochristi et pseudoprophetae, et dabunt signa magna et prodigia, ita ut in errorem mittantur (si fieri potest) etiam electi.

24. 29. Ðonne āhreosað ealle steorran nyðer, and sēo sunne forswyreð, . . . and se mōna næfð nāne lihtinege. Wulf. 137.
 || Sunne āpýstrað, . . . and mōna ādeorcað, and steorran hrēosað. Wulf. 92.
 || Syððan āstýred wyrð . . . eal heofonlic mægen. Wulf. 93.
24. 34. *See* Wulf. 202.
24. 36, 42. Swā-pēah-hwæðere nis se man on eorðan, nē se enegel on heofonan, þe wite þāne āndagan, būtan Gode sylfum. And ðý man sceal wacigean and warnian symle þæt man geara weorðe hūru tō ðām dōme, weald hwænne hē ūs tō cyme, wē witan mid gewisse þæt hit pærtō nēalæcð georne. Wulf. 89, 90.
25. 31. *See* Wulf. 210, 219.
25. 31-46. *See* Wulf. 287-289 (cf. Wulf. 294); printed in *Bibl. Quot.* i. 170, 171.
25. 32. *See* Wulf. 204.
25. 34. Farað nū . . . mid mē into heofona rīce, þæt ēow is gegearwod tō ēcan edlēane ēowres geswince, þe gē for mīnum lufan ær on worulde ādrugan. Wulf. 27, 28; 204.
25. 40. Swā-hwæt-swā gē syllað ānum of mīnum pām lāestum, gē hit symle mē syllað. Wulf. 258.
25. 41. Farað, gē āwyrgedan, on þæt ēce fýr, þe wæs dēofle gegearwod and his gegengum eallum. Wulf. 184; cf. 256.
28. 1. *See* Wulf. 210, 222, 230, 293.
28. 19, 20. Hē . . . his apostolum bebēad þæt hý syððan faran scoldon geond ealne middaneard, . . . lārende rihtne gelēafan, and þæt hý fullian scoldon pā ðe rihtne gelēafan underfōn woldon. Wulf. 24; cf. Mark 16. 15, 16.
24. 29. Statim autem post tribulationem dierum illorum sol obscurabitur, et luna non dabit lumen suum, et stellae cadent de caelo, et virtutes caelorum commovebuntur.
24. 36, 42. De die autem illa et hora nemo scit, neque angeli caelorum, nisi solus Pater. . . . Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit.
25. 34. . . . Possidete paratum vobis regnum a constitutione mundi.
25. 40. . . . Quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis.
25. 41. . . . Discedite a me, maledicti, in ignem aeternum, qui paratus est diabolo et angelis eius.
28. 19, 20. Euntes ergo docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus sancti, docentes eos servare omnia quaecumque mandavi vobis. . . .

MARK.

1. 9. *See* Wulf. 211, 219, 229, 293.
9. 40. Swā-hwā-swā sylð ānum purstigum men ceald wæter on mīnum naman, ne forlȳst hē his mēde pære dæde. Wulf. 287.
12. 30, 31. *See* Matt. 22. 38, 39.
12. 42-44. Witodlice sum earm wydewe næfde ealra æhtā būton ænne fēorðline, pone hēo brōhte tō Godes weofode on Crīstes andwyrðnysse; and hē hī pærrihte mid his hālgan mūpe geherode, and cwæð: Sōð ic ēow secge pæt pēos earme wydewe brōhte māran lāc ponne ænig oðder man on þissum dæge, forðonpe hēo brōhte eal pæt hēo hæfde, mid æstlicum mōde. Wulf. 287.
13. 8, 12. *See* Wulf. 86, 93.
13. 17. Wā ðām wīfum pe ponne tȳmað, and on pām earmlican tīman heora cild fēðað. Wulf. 81.
13. 18. *See* Matt. 24. 21.
13. 19. . . . pæt swilce earfoðnessa and swilce gedrecednessa seulan on worulde ær pām ende geweorðan swylce nāfre ær ne gewurdan, nē nāfre eft ne geweorðað. Wulf. 81.
13. 19, 20. *See* Wulf. 19.
13. 24. *See* Matt. 24. 29.
16. 15, 16. Hē . . . his apostolum bebēad pæt hȳ syððan faran scoldon geond ealne middaneard bodiende and lārende rihtne gelēafan; . . . cwæð pæt ælc ðæra pe on rihtan gelēafan

MARK.

9. 40. Quisquis enim potum dederit vobis calicem aquae in nomine meo, quia Christi estis, amen dico vobis: Non perdet mercedem suam.
12. 42-44. Cum venisset autem vidua una pauper, misit duo minuta, quod est quadrans. Et convocans discipulos suos ait illis: Amen dico vobis quoniam vidua haec pauper plus omnibus misit qui miserunt in gazophylacium. Omnes enim ex eo quod abundabit illis miserunt; haec vero de penuria sua omnia quae habuit misit. . . .
13. 17. Vae autem praegnantibus et nutrientibus in illis diebus.
13. 19. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturae quam condidit Deus usque nunc, neque fient.
16. 15, 16. Et dixit eis: Euntes in mundum universum praedicate evangelium omni creaturae. Qui crediderit et baptizatus fuerit salvus erit.

purhwunode, and fulluht underfēnge, gehealden wurde wið dēofles dare. Wulf. 24; cf. Matt. 28. 19, 20.

|| Heom bebēad þæt hȳ geond ealne middaneard syððan bodian scoldan rihtne gelēafan. Wulf. 17.

16. 19. See Wulf. 222, 230.

LUKE.

1. 26, 27. See Wulf. 22.

1. 35. See Wulf. 193.

6. 31. See Matt. 7. 12.

10. 13. See Matt. 11. 21.

10. 16. Se ðe ēow hȳreð, . . . mē hē gehȳreð; and se ðe forsyhð ēow, witod hē forsyhð mē. Wulf. 177.

10. 27, 28. See Matt. 22. 38, 39.

12. 16-21. Sum welig man wæs on worulde, and his wæstmas genihtsumlice gepugon. Ðā smēade se rīca, and cwæð: Hwæt dō ic, lā, nū ic næbbe hwær ic mage ealle mīne wæstmas gegaderian? Eft hē cwæð: Ic wille rȳman mīnne bertūn, and mīne bernu geēacnian, and ðider gegaderian ealle mīne wæstmas, and cwepan tō mīnre sāwle: Mīn sāwul, pū hæfst fela gōða tō manegra gēara bryce; gerest þe nū, and et, and drinc, and gewistfulla. Ðā cwæð God tō pām rīcan: Ðū stunta, nū tō-niht pū scealt pīn lif ālætan; hwæs bēoð ponne pīne teolunga? Swā bið se ðe him sylfum gold hordað, and nis on Gode welig. Wulf. 286.

|| Ealā, pū dysiga and pū gedweleda, . . . pīn sāwl bið āfyrred fram þe in pisse ilcan nihte. . . . Hwā fēhð ponne tō pān ðe pū lange samnodest? oððe hwām gearwadest pū pīn bold and pīne getimbru? Wulf. 261.

LUKE.

10. 16. Qui vos audit me audit; et qui vos spernit me spernit. . . .

12. 16-21. . . . Hominis cuiusdam divitis uberes fructus ager attulit. Et cogitabat intra se, dicens: Quid faciam, quia non habeo quo congregem fructus meos? Et dixit: Hoc faciam: Destruam horrea mea, et maiora faciam, et illuc congre-

gabo omnia quae nata sunt mihi, et bona mea, et dicam animae meae: Anima, habes multa bona posita in annos plurimos; requiesce, comede, bibe, epulare. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te; quae autem parasti cuius erunt? Sic est qui sibi thesaurizat, et non est in Deum dives.

12. 47. Se cniht þe wāt hwæt his hlāfordes willa syg, and hē
 þæt forgægd, hē byð wyrðe þæt hē bēo teartlice geswungen.
 Wulf. 248.
12. 48. Ðām þe Drihten micel syleð, mycles hē hine eft manað;
 þam þe hē micel tō forlæteð, mycel hē eft tō þām sēceð.
 Wulf. 261, 262.
21. 10. Upp rēsað pēoda, . . . and wiðerræde weorpað, and
 hetelice winnað and sacað heom betwēonan. Wulf. 92.
 || And pēodscypas winnað and sacað heom betwēonan.
 Wulf. 86.
21. 25. And mænigfealde tācna bēoð wīde gesawene on sunnan,
 and on mōnan, and on mistlican tunglan. Wulf. 86.
 || . . . Ðæt fela fortācna sculon geweorðan wīde on
 worulde, ægðer ge on heofonlicum tunglum ge on eorðlicum
 styrungum. Wulf. 90, 91.
21. 34. *See* Wulf. 103.
24. 49. *See* Wulf. 175.

JOHN.

2. 11. *See* Wulf. 22; 218; 230; 293.
14. 15. Gyf gē mē lufian, . . . folgiað mīnum lārum. Wulf. 66.
15. 13. Hwā mæg æfre oðrum furðor frēondscype gecyðan
 þonne hē his āgen feorh gesylle, and ðurh þæt his frēond
 wið dēað āhredde. Wulf. 111.
18. 12. *See* Wulf. 22; 110.
19. 1. *See* Wulf. 22; 110.
19. 18. *See* Wulf. 22; 110.
20. 25. *See* Wulf. 22; 110.
21. *See* Wulf. 294.
12. 47. † Servus sciens voluntatem
 domini sui, et non faciens, plagis
 vapulabit multis.
12. 48. . . . Omni autem cui multum
 datum est multum quaeretur ab eo;
 et cui commendaverunt multum,
 plus petent ab eo.
21. 10. . . . Surget gens contra gen-
 tem, et regnum adversus regnum.
21. 25. Et erunt signa in sole, et
 luna, et stellis, et in terris pres-
 sura gentium prae confusione soni-
 tus maris et fluctuum.

JOHN.

14. 15. Si diligitis me, mandata mea
 servate.
15. 13. Maiorem hac dilectionem
 nemo habet, ut animam suam po-
 nat quis pro amicis suis.

ACTS.

1. 3. *See* Wulf. 18; 24.
 1. 9. *See* Wulf. 18.
 1. 12. *See* Wulf. 201.
 2. 1-2. *See* Wulf. 294.
 2. 3. *See* Wulf. 211; 219; 294.
 10. 40. *See* Wulf. 18; 24.
 15. 20. *See* Lev. 3. 17.

ROMANS.

2. 6. Hē forgylt þonne ānra gehwylcum æfter his āgenum gewyrhtum. Wulf. 184; cf. 19; 294.
 2. 7, 8. *See* Wulf. 19.
 8. 39. *See* Wulf. 185.
 9. 27. Þēah-ðe Israhelitisc folc bēo swā mænigfyld swā-swā sandcýsel þe lið on sǣstrande, þæt þe þonne tō lāfe bið, hit bið gehealden. Wulf. 198.

1 CORINTHIANS.

2. 9. *See* Wulf. 28.
 6. 9, 10. *See* Wulf. 26; 114; 115; 203.
 7. 9(?). *See* Wulf. 304.

2 CORINTHIANS.

2. 15. *See* Wulf. 246.
 5. 10. *See* Wulf. 202.
 6. 2. Nū is andfenge tīd, . . . and nū syndon hǣlo dagas. Wulf. 283.

EPHESIANS.

5. 30. *See* Wulf. 310.

ROMANS.

2. 6. † Reddet Deus unicuique secundum opera eius.
 9. 27. . . . † Si fuerit numerus filiorum Israel sicut arena maris, reliquiae salvae fient.

2 CORINTHIANS.

6. 2. . . . Ecce, nunc tempus acceptabile; ecce, nunc dies salutis.

PHILIPPIANS.

4. 18(?). *See* Wulf. 246.

2 THESSALONIANS.

2. 4. Hē sit . . . on Godes temple, ætēowiende hine swylce hē
God sylf sȳ. Wulf. 198 ; cf. 195.
2. 8. Drihten Hælend ofslihð hine mid his worde. Wulf. 201.

1 TIMOTHY.

6. 10. Gītsung is wyrtruma . . . æghwylces yfles. Wulf. 69.

2 TIMOTHY.

3. 1-4. On ðām endenȳhstan dagum pissere worulde bēoð frē-
cenlice tīda, . . . and men þonne lufiað . . . ealles tō swȳðe
þas swicolan woruld, and bēoð ofergrædige woruldgestrēona ;
and tō manege weorðap tō wlance, and ealles tō rance, and
tō gylpgeorne. Wulf. 81.
4. 1. *See* Wulf. 222.

1 PETER.

1. 18. *See* Wulf. 23 ; 111 ; 145.
1. 19. *See* Wulf. 111 ; 145.

2 PETER.

3. 6, 7. *See* Wulf. 91.
3. 10. *See* Wulf. 210.

2 THESSALONIANS.

2. 4. . . . Ut in templo Dei sedeat,
ostendens se tanquam sit Deus.
2. 8. . . . Quem Dominus Iesus in-
terficiet spiritu oris sui. . . .

1 TIMOTHY.

6. 10. † Radix omnium malorum est
cupiditas. . . .

2 TIMOTHY.

3. 1-4. . . . In novissimis diebus in-
stabunt tempora periculosa ; erunt
homines seipsos amantes, cupidi,
elati, superbi, blasphemi, parenti-
bus non obedientes, ingrati, sce-
lesti, sine affectione, sine pace,
criminales, incontinentes, im-
mites, sine benignitate, proditores,
protervi, tumidi, et voluptatum
amatores magis quam Dei.

1 JOHN.

2. 4. Ðēah hwā cweðe þæt hē on Crīst rihtlice gelȳfe, and nele his lārum nē his lagum folgian, hē lihð him sylfum. Wulf. 66.
2. 6. Se þe secge þæt hē on Crīst gelȳfe, fare sē þæs rihtweges. Wulf. 65.
5. 3. *See* Wulf. 33(?).

REVELATION.

9. 3, 5-10. Þonne cumað ūp of helle egeslice mycele dēor, swylce swā nāfre ær gesawene nāeron oð ðone tīman. Hī bēoð gewæpnod on ðā wisan þe man hors gewæpnað, þonne man tō wige pencð; hī habbað on hēafde helmas stēape, and heora brēosta bēoð mid byrnum befangene; heora hēafda bēoð mannes hēafdum gelīce, and hī habbað tæglaþas þām wyrnum gelīce þe men hātað prōwend. Heora fyðera swēgað swā-swā wāteres dyne,¹ and hī habbað tēð lēonum gelīce. Hī flēoð swiftlice, and heora grymetung bið gelīc crætena cearecetunge; and hī feriað pone āwyrgedan engel on hryge pone men āwēstend hātað. Hī farað ofer ealne middaneard fīf mōnðas fulle. Wulf. 200.
9. 15-19. And hē āsent geond middaneard rīdendne here, tō ðan þæt hī scylon priddan dæl mancynnes ofslēan, þæt syndon þonne twēntig þūsend siðan tȳn þūsenda. Heora

1 JOHN.

2. 4. Qui dicit se nosse eum, et mandata eius non custodit, mendax est, et in hoc veritas non est.
2. 6. † Qui se dicit in Cristum credere debet ambulare sicut et ipse ambulavit.

REVELATION.

9. 3, 7-11. Et de fumo putei exierunt locustae in terram. . . . Et similitudines locustarum similes equis paratis in praelium; et super capita earum tamquam coronae similes auro; et facies earum tamquam

facies hominum. . . . Dentes earum sicut dentes leonum erant; et habebant loricas sicut loricas ferreas, et vox alarum earum sicut vox currum equorum multorum currentium in bellum; et habebant caudas similes scorpionum, et aculei erant in caudis earum; et potestas earum nocere hominibus mensibus quinque. Et habebant super se regem angelum abyssi, . . . latine habens nomen Exterminans.

9. 15-19. Et soluti sunt quattuor angeli, . . . ut occiderent tertiam partem hominum; et numerus equestris exercitus vicies millies

¹ Perhaps from Rev. 14. 2, 'tamquam vocem aquarum multarum.'

horsa hēafda bēoð lēona hēafdum gelice, and heora tæglaſ
bēoð nǣdrena hēafdum gelice; and fȳr and swefl and dēað-
berende smīc gǣð of heora mūðe. Wulf. 200, 201.

9. 20. *See* Wulf. 200.

11. 7. Lōcahwonne pāra Godes þegna . . . tīma cumen bið þæt
heora bodung geendod bið, þæt wilde dēor þe of ðǣre nēowel-
nesse ūp cymð feohteð tōgēanes heom, and æt nȳhstan
oferswȳð hȳ, and ofslyhð hȳ. Wulf. 199.

13. 16. *See* Rev. 13. 17, note.

13. 17. Hē forbȳt ælcum men āðor tō bycganne oððe tō
syllanne, būtan hē on his foranhēafde¹ habbe his mearce.
Wulf. 200.

14. 2. *See* Rev. 9. 3, 5–9, note.

16. 16. Ðonne æfter þan gegaderað se Godes wiðersaca ealle
þēoda tō gefeohte ongēan þone heofonlican cyning² on ðǣre
stōwe þe man hāt Ermagedon. Wulf. 201.

19. 19. *See* Rev. 16, 16, note.

20. 7. Æfter pūsend gēarum bið Satanas unbunden. Wulf. 83.

|| Æfter pām pūsende bið se dēofol unbunden. Wulf. 243.

dena millia. . . . Et capita equo-
rum erant tamquam capita leonum,
et de ore eorum procedit ignis et
fumus, et sulphur. Et ab his tri-
bus plagis occisa est tertia pars
hominum. . . . Caudae eorum simi-
les serpentibus, habentes capita; et
in his nocent. . . .

abyssus faciet adversum eos bellum,
et vincet illos, et occidet eos.

13. 17. Et ne quis possit emere aut
vendere, nisi qui habet charac-
terem, aut nomen bestiae, aut nu-
merum nominis eius.

16. 16. Et congregabit illos in locum
qui vocatur Hebraice Armagedon.

11. 7. Et cum finierint testimonium
suum, bestia quae ascendit de

20. 7. † Post mille annos solvetur
Satanas. . . .

¹ From Rev. 13. 16, 'in frontibus suis.'

² From Rev. 19. 19, 'congregatos ad faciendum proelium cum illo.'

THE PROSE SATURN AND SOLOMON

GENESIS.

1. 3-27. *See* Sat. and Sol. 110.
2. 11, 13, 14. *See* Sat. and Sol. 115.
4. 8. *See* Sat. and Sol. 113.
5. 3, 5, 6, 8, 9, 11, 12, 14, 15, 17, 18, 20, 21, 23, 24, 25, 27-29, 31.
 . . . ān hund wintra and xxx wintra, ær hē bearn strīnde ;
 and pā gestrīnde hē bearn on his enihthāde, se hātte Seth ;
 and hē pā leofode ealles nygon hundred wintra and xxx on
 pissere worulde. Ðā lyfde Seth his sunu ān hund wintra
 and v wintra, ær hē bearn gestrīnde ; and pā gestrīnde hē bearn
 on his enihthāde, se hætte Enos ; and pā lyfde hē hym sylf
 ealles nygon hund wintra and xii wintra. Ðā hæfede Enos
 ān hund wintra, pā gestrīnde hē Chanan ; and pā lyfde hē,
 Enos, ealles nygon hund wintra and v wintra. And pā

GENESIS.

5. 3, 5, 6, 8, 9, 11, 12, 14, 15, 17, 18, 20,
 21, 23, 24, 25, 27-29, 31. Vixit au-
 tem Adam centum triginta annis ;
 et genuit ad imaginem et similitudi-
 nem suam, vocavitque nomen eius
 Seth. . . . Et factum est omne tem-
 pus quod vixit Adam anni nongenti
 triginta. . . . Vixit quoque Seth cen-
 tum quinque annis, et genuit Enos ;
 . . . Et facti sunt omnes dies Seth
 nongentorum duodecim annorum.
 . . . Vixit vero Enos nonaginta
 annis, et genuit Cainan ; . . . Fac-
 tique sunt omnes dies Enos non-
 genti quinque anni. . . . Vixit
 quoque Cainan septuaginta annis,

et genuit Malaleel ; . . . Et facti
 sunt omnes dies Cainan nongenti
 decem anni. . . . Vixit autem Mala-
 leel sexaginta quinque annis, et
 genuit Iared ; . . . Et facti sunt om-
 nes dies Malaleel octingenti nona-
 ginta quinque anni. . . . Vixitque
 Iared centum sexaginta duobus an-
 nis, et genuit Henoch. . . . Et facti
 sunt omnes dies Iared nongenti
 sexaginta duo anni. . . . Porro
 Henoch vixit sexaginta quinque an-
 nis, et genuit Mathusalam. . . . Et
 facti sunt omnes dies Henoch tre-
 centi sexaginta quinque anni ; am-
 bulavitque cum Deo, et non appa-
 ruit, quia tulit eum Deus. Vixit
 quoque Mathusala centum octo-

hæfede Chanan lxx wintra, pā gestrīnde hē Malaleh; and Chanan lyfde pā ealles nygon hund wintra and x wintra. Pā hæfede Malaleh v and lx wintra, pā gestrīnde hē Iared; and Malaleh hē lyfde ealles nigon hund wintra and v wintra. Ðā hæfede Iared ii and lx wintra and ān hund wintra, pā gestrīnde hē Enoh; and Iared his fæder lyfde ealles eahta hund wintra and ii and lx wintra. Ðā hæfede Enoh v and lx wintra, pā gestrīnde hē Matusalem; and Enoh lyfde ealles ccc wintra and v and lx wintra; pā genam hine God, myd sǣwle and myd lȳchaman, ūp in pone heofon. Ðā hæfede Mathusalem vii and lxxx wintra and ān hund wintra, pā gestrīnde hē Lamec; and Matusalem his fæder lyfde ealles nygon hund wintra and ix and lx wintra. Ðā hæfede Lamec ān hund wintra and lxxxii wintra, pā gestrīnde hē Noe; and Lamec lyfde ealles vii hund wintra and lxxvii wintra. Ðā hæfede Noe d wintra, pā gestrīnde hē bearn: Sem, Cham, Iafet; and Noe lyfde ealles in pissere worulde deccc wintra and l wintra. Sat. and Sol. 111, 112.

6. 15. *See* Sat. and Sol. 113.
 7. 4. *See* Sat. and Sol. 113.
 9. 20. *See* Sat. and Sol. 114.
 10. 11. *See* Sat. and Sol. 113.

EXODUS.

20. 2, 7, 8, 12–17. Ne lufa pū ōperne God ofer mē. . . . Ne cīg pū Godes naman on ȳdel. . . . Healdað ponē hālīgan restendæg. . . . Āra pīnon fæder and pīnre mēder. . . . Ne sleh pū man. . . . On unriht ne hām¹ pū. . . . Ne stala pū. . . .

ginta septem annis, et genuit Lamech. . . . Et facti sunt omnes dies Mathusala nongenti sexaginta novem anni. . . . Vixit autem Lamech centum octoginta duobis annis, et genuit filium, vocavitque nomen eius Noe. . . . Et facti sunt omnes dies Lamech septin-

genti septuaginta septem anni. . . . Noe vero, cum quingentorum esset annorum, genuit Sem, Cham, et Iapheth.

EXODUS.

20. 2, 7, 8, 12–17. Non habebis deos alienos coram me. . . . Non assumes nomen Domini Dei tui in vanum.

¹ MS. hæmð.

Ne sæge lēase gewitnyse. . . . Ne gewilna þū ððres mannes
wȳfes on unriht. Sat. and Sol. 114.

JONAH.

4. 11. *See* Sat. and Sol. 113.

MATTHEW.

3. 13, 16. *See* Sat. and Sol. 113.

MARK.

1. 9, 10. *See* Sat. and Sol. 113.

. . . Memento ut diem sabbati sanc-
tifies. . . . Honora patrem tuum et
matrem tuam. . . . Non occides.

Non moechaberis. Non furtum
facies. Non loqueris contra proxi-
mum tuum falsum testimonium.

ANCIENT LAWS AND INSTITUTES OF ENGLAND

EXODUS.

20. 12. *Āra pīnum fæder and pīnre mēder, þæt pū sȳ pē leng-
lifra ofer eorðan.* Inst. 483.
20. 16. *Ne bēo gē nǣfre on nānre lēasre gewitnysse.* Inst. 480.
28. 1 ff. *See* Inst. 459.
29. 1 ff. *See* Inst. 459.

LEVITICUS.

11. 44. *Bēon gē hālige, forþonpe ic Drihten God and ēower
Hlāford eom hālig.* Inst. 374.
21. 13, 14. *See* Inst. 442.

DEUTERONOMY.

12. 5, 6. *Lōca þæt pū ne offrige pīne lāc on ælcere stōwe pe pū
gesēo, ac pǣr on pǣre stōwe pe God tō pān gecēas, þæt hē
his noman pǣr sette.* Inst. 473.

2 SAMUEL.

6. 6. *See* Inst. 472.

EXODUS.

20. 12. *Honora patrem tuum et ma-
trem tuam, ut sis longaevus super
terram. . . .*

20. 16. *Non loqueris contra proxi-
mum tuum falsum testimonium.*

LEVITICUS.

11. 44. † *Estote sancti, quoniam ego*

*Dominus Deus et Dominus vester
sum sanctus.*

DEUTERONOMY.

12. 5, 6. . . . *Ad locum quem elegerit
Dominus Deus vester de cunctis
tribubus vestris ut ponat nomen
suum ibi, et habitet in eo, venietis;
et offeretis in loco illo holocausta
et victimas vestras. . . .*

PSALMS.

15. 5. Ðā seylon his rīces brūcan ðe hyra feoh tō nānum un-
rihtum gafole ne sylłað. Inst. 374.
32. 2. Ēadig bið se wer se him Drihten synne ne getealde.
Inst. 485.
32. 4. Ic bēo gecyrrred on mīnre yrmðe, þonne mē bið tōbrocen
se hrycg. Inst. 485.
32. 5. Drihten, mýne scylde ic dyde pē cūðe, and mīne unryht-
wīsnysse ic pē ne hæl; ic cwæð: Ic andette pē, Drihten,
mīne unrihtwīsnysse wið mē sylfum, and pū, Dryhten, mē
forgēafe pā ārlēasnyse mýnre synne. Inst. 481.
- || Andette pē sylf pīne unrihtwīsnysse, pæt pū bēo geriht-
wīsoð. Inst. 364.
34. 14. . . . sēcen sibbe and folgien pære. Inst. 480.
34. 15, 16. . . . pæt Godes ēagan bēoð ofer pā ryhtwīsan men,
and his ēaran gehýrað pāra ryhtwīsra bēne; and Drihtenes
ondwlita bið ofer pā yfeldōndan men, tō þon pæt hē hig for-
spille, and ādýlige of eorðan hyra gemynd. Inst. 480.
51. 3. Mine unryhtwīsnesse ic oncnāwe, and mīn syn bið sym-
ble ongēan mē. Inst. 482.
119. 11. In mīnre heortan ic gehýdde pīne gespræcu, pæt ic ne
gesyngode wið pē. Inst. 470.
119. 164. Seofon sīðan, mīn Dryhten, . . . ic sǣde pē lof on
ānum dæge, for pīnra dōma rihtwīsnesse. Inst. 457.

PSALMS.

15. 5. † *Si regno illius fruuntur qui pecuniam suam nullo iniusto foenore mutuam dant.*
32. 2. *Beatus vir cui non imputavit Dominus peccatum. . . .*
32. 4. . . . *Conversus sum in aerumna mea, dum configitur spina.*
32. 5. *Delictuum tuum cognitum tibi feci, et iniustitiam meam non abscondi. Dixi confitebor adversum me in iustitiam meam Domino, et tu remisisti impietatem peccati mei.*
34. 14. . . . *Inquire pacem, et persequere eam.*
34. 15, 16. *Oculi Domini super iustos, et aures eius in preces eorum. Vultus autem Domini super facientes mala, ut perdat de terra memoriam eorum.*
51. 3. . . . *Iniquitatem meam cognosco, et peccatum meum contra me est semper.*
119. 11. *In corde meo abscondi eloquia tua, ut non peccem tibi.*
119. 164. *Septies in die laudem dixi tibi super iudicia iustitiae tuae.*

130. 7. . . . þæt mid Drihtne sig unārīmedlicu mildheortnys.

Inst. 364, 365.

139. 8. Þeah ic on heofonas āstȳge, þær pū bist. Inst. 478.

PROVERBS.

5. 22. . . . gebunden bið mid þām rāpum his synna. Inst. 483.

13. 24. Se þe sparað þā gyrde, hē hatað his bearn. Inst. 484.

19. 5, 9. Se lēasa gewita ne bið hē nāfre ungewītnod. Inst. 480.

ISAIAH.

43. 25. Ðīnra synna ne geman ic. Inst. 481.

56. 10. Ðā dumban hundas ne magon beorcan. Inst. 445.

58. 1. Clypa hlūde, and āhefe ūp þīne stemne swā hlūde swā bȳme, and gecȳð mīnum folce þæt hit fram synnum gecyrre.

Inst. 434.

58. 3, 4. On fæstendagum bið gesȳne hwilcne willan gē habbað; on þām dagum gē āsēcað ealle ēowre borgas, and tō gecīde and tō geflytum gē fæstað, and swīde ārlēaslice gē bærað hȳnað ēowre brōðru. Inst. 487.

EZEKIEL.

3. 18. Gif pū pām synfullan nelt . . . synna gestȳran, and unriht forbēodan, and pām mānfullan māndæda cȳðan, pū scealt þā sāwle bitere forgylðan. Inst. 424.

130. 7. † . . . quod apud Dominum 56. 10. † . . . Canes muti non possunt latrare. . . .

139. 8. Si ascendero in caelum, tu illic es. . . . 58. 1. Clama, ne cesses; quasi tuba exalta vocem tuam, et annuntia populo meo scelera eorum, et domui Iacob peccata eorum.

PROVERBS.

5. 22. . . . Funibus peccatorum suorum constringitur. 58. 3, 4. Ecce, in die ieiunii vestri invenitur voluntas vestra, et omnes debitores vestros repetitis. Ecce, ad lites et contentiones ieiunatis, et percutitis pugno impie.

13. 24. Qui parcit virgae odit filium suum. . . .

19. 5. Testis falsus non erit impunitus.

19. 9. See Prov. 19, 5.

EZEKIEL.

43. 25. . . . Peccatorum tuorum non recordabor. 3. 18. Si dicente me ad impium: Morte morieris, non annuntiaveris ei, neque locutus fueris ut avertatur

|| . . . gif se sǣcerd nolde pām synfullan his synna bōte tǣcean, pæt hē eft pā sǣwle æt him sēcan wolde. Inst. 362.

|| (Gecyð mīnum folce pæt hit fram synnum gecyrre); gyf ðū þonne pæt ne dēst, ac forswugast hit, and nelt folce his pearfe gecyðan, þonne scealt pū ealra ðæra sǣwla on dōmes dæg gescēad āgyldan, þe þurh pæt losiað, þe hī nabbað pā lāre and pā mynegunge þe hī beporftan. Inst. 434; cf. Isa. 58. 1.

3. 19. Gif pū folce riht bodast, and ðū hit gebīgean ne miht tō rihte, þonne gebyrhst ðū, pēh, pīnre āgenre sǣwle; and sē þe wōh driðð, and geswīcan nele, hē sceal habban pæs ēce wīte. Inst. 434.

18. 21. On swā hwylcum dæge¹ swā se synfulla man gecyrd bið, life hē leofað, and deaðe hē ne swelteð. Inst. 363.

|| On swā hwylcum dæge¹ swā se man gecyrd tō Gode, life hē lyfað, and nā ne swylteð. Inst. 363.

|| Gif se synfulla man gehwyrð fram his synnum tō bōte, þonne bið hē hāl. Inst. 364.

18. 27, 28. See Ezek. 18. 21.

33. 8. See Ezek. 3. 18.

33. 9. See Ezek. 3. 19.

33. 12. See Ezek. 18. 21, note.

33. 19. See Ezek. 18. 21.

34. 2-5. Wā ēow hyrdum; pāra ēwena meole gē brūcon, and mid hyra wulle gē ēow scrýddon; and pā ðe fætte wāron, pā gē snidon; and pā ðe unstrange wāron, pā gē ne gestrange-don, nē pā wanhālan gē ne lācnedon; and pā ðe forbrocene

a via sua impia, et vivat; ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram (Si non annuntiaveris iniquo iniquitatem suam, sanguinem eius de manu tua requiram, p. 424; Si sacerdos nollet peccatori emendationem peccatorum suorum prescribere, se animam istam ab eo deinde requisiturum, p. 362).

3. 19. Si autem tu annuntiaveris impio, et ille non fuerit conversus

ab impietate sua, et a via sua impia; ipse quidem in iniquitate sua morietur, tu autem animam tuam liberasti.

18. 21. † Quocunque die conversus fuerit homo ad Deum, vita vivet, et non morietur (Si peccator a peccatis suis ad emendationem conversus fuerit, tunc sanus erit, p. 364).

34. 2-5. † Vae vobis pastoribus; ovium lacte fructi estis, et earum lana vos vestivistis; et quae pingues

¹ From Ezek. 33. 12, 'in quacumque die conversus fuerit.'

wæron, þā gē ne wriþon; and þā ðe tōscēadene wæron, þā gē ne samnedon; and þā forlorenan, þā gē ne sōhton. Nū is eall mīn heord tōscēacerod, forþon hig næfdon nānne hyrde, and synd gewordene eallum wildðeorum tō mete. Inst. 376, 377.

DANIEL.

4. 27. Lȳs þīne synna mid ælmessum on pearfena gemyłtsunge. Inst. 485.

10. 5. Hē wæs līnen werd, and his lændena wæron ymbgirde. Inst. 455.

12. 3. Þā þe gelærede bēoð, hig scȳnað swā heofones birihto, and þā þe manige men tō rihte tyhtað and gelærað, hī scȳnað swā-swā steorran in ēcnysse. Inst. 475.

HOSEA.

4. 8. Wā þān sācerdum . . . þe fretað and forswelgað folces synna. Inst. 433.

TOBIT.

4. 16. . . . þæt nān man ne scyle oðrum dōn þæt hē nelle þæt him dō. Inst. 474.

ECCLESIASTICUS.

3. 30. Swā-swā wæter ādwāsceð fȳr, swā ādwāsceð sēo ælmesse þā synne. Inst. 485.

erant, eas mactavistis; et quae infirmæ erant, eas non corroboravistis, neque aegras sanavistis; et quae fractæ erant, eas non ligavistis; et quae dispersæ erant, eas non collegistis; et perditas non quaesivistis. Nunc omnis grex meus vastatus est, quoniam non habebant pastorem, et cibo facti sunt omnibus bestiis feris.

DANIEL.

4. 24. . . . Peccata tua eleemosynis redime, et iniquitates tuas misericordiis pauperum. . . .

10. 5. . . . Ecce, vir vestitus lineis, et renes eius accincti auro obrizo.

12. 3. Qui autem docti fuerint, ful-

gebunt quasi splendor firmamenti, et qui ad iustitiam erudiunt multos, quasi stellæ in perpetuas æternitates.

HOSEA.

4. 8. † Vae sacerdotibus qui comedent peccata populi. . . .

TOBIT.

4. 16. Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias.

ECCLESIASTICUS.

3. 33. Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis.

MATTHEW.

5. 13. Gē syndan eorðan sealt. Inst. 470.
5. 23, 24. Gif pū lāc bringe tō Godes weofode, and pū p̄ær ge-
manst pæt pīn brōðor . . . sig unþwære wið pē, forlæt pær
pīne lāc, and gā tō pīnum brōþer, and geþwære pē wið hine ;
and syððan cume tō pām weofode, and offra Gode gecwēme
lāc. Inst. 372.
6. 12. Drihten, forgyf ūs ūra synna, swā-swā wē forgyfað
pām þe wið ūs āgylteð. Inst. 485.
6. 14. Gyf gē forgyfað pām þe wið ēow gesyngode, þonne for-
gyfeð ēow ēowre heofonlica Fæder ēowra synna. Inst. 485.
7. 7. Biddað, and ēow bið geseald. Inst. 388.
7. 12. Lōcahwæt gē willen pæt ēow oðre men dōn, dō gē
hiom pæt ylce. Inst. 474.
7. 22, 23. Manega cweðað tō mē on ðām micclan dōmdæge :
Drihten, Drihten lēof, on ūrum life wē worhton pē tō wurð-
unge manega tǣcna on ðinum mǣran naman, and wē ēac
witegodon pē tō wurðmynte. Ðonne cwæð ūre Drihten
him tō : Ne can ic ēow nā, nē ic ēower ne recce ; ac gewitað
raðe fram mē, gē unrihtwisan wirhtan, and wuniað aa
heononforð pār ðār bið ēce wōp and tōða gristbitung.¹
Inst. 460.
8. 12. See Matt. 7. 22, note.
8. 47. See Inst. 442.
10. 28. Ne ondræde gē ēow . . . pā ðe ofslēað ēowerne līc-

MATTHEW.

Pater vester caelestis delicta ves-
tra.

5. 13. Vos estis sal terrae. . . .
5. 23, 24. † Si affers munera ad altare Dei, et ibi recordatus fueris quod frater tuus simultatem tecum habet, relinque ibi munera tua, et adi fratrem tuum, et reconcilia te ei; et deinde veni ad altare, et offer Deo grata munera.
6. 12. . . . Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
6. 14. Si enim dimiseritis hominibus peccata eorum, dimittet et vobis
7. 7. Petite, et dabitur vobis. . . .
7. 12. Omnia ergo quaecumque vultis ut faciant vobis homines, et vos facite illis. . . .
7. 22, 23. Multi dicent mihi in illa die: Domine, Domine, nonne in nomine tuo prophetavimus, et in nomine tuo daemonia eiecimus, et in nomine tuo virtutes multas fecimus? Et tunc confitebor illis: Quia nunquam novi vos; discedite a me, qui operamini iniquitatem.

¹ From Matt. 8. 12, 'ibi erit fletus et stridor dentium.'

haman, forðon þe hī þā sǣwle ofslēan ne magon; ac ondrǣdað þā þe þā sǣwle mæg and ēac pone lichaman on helle besāncan.

Inst. 454.

15. 14. Gif se blinda mann bið oðres blindan lǣttēow, þonne befeallað hȳ bēgen on sumne blindne sēað. Inst. 445.

|| Gif se blinda man bið ðæs blindan lǣððēow, þonne befeallað hī bēggen on ænne pytt. Inst. 461, 462.

16. 26. . . . þæt þām men nāwiht ne forstode pēah hē ealne middaneard gestrinde, gif hē his sǣwle forlēosan wolde.

Inst. 480.

18. 6. See Mark 9. 42.

18. 20. Ðær pær twēgen men oððe prȳ gegaderode bēoð on mīnum naman, pær ic bēo tōmiddes heora. Inst. 472.

19. 18. . . . þæt mon man ne slēa, nē unrihtthǣmed ne fremme, nē ne stele, nē nānes oðres mannes þinga on unriht ne wilnige,¹ nē on lēasre gewitnesse ne bēo. Inst. 475, 476.

21. 12. See Inst. 446.

21. 13. Mīn hūs is gecweden gebedhūs; nū worhte gē hit sceaðum tō scræfe. Inst. 472.

|| Mīn hūs is gecweden gebedhūs. Inst. 465.

22. 37. See Mark 2. 30, 31.

23. 3. . . . þæt þæt hig ēow dōn hāten, dō gē þæt, and þæt þæt hig sylfe dōð, ne dō gē þæt, þonne hig ēow tela tǣcean, and him sylf on pweorh dōð. Inst. 477.

|| Fylian heora lārum, and nā heora synnum. Inst. 424.

10. 28. Et nolite timere eos, qui occidunt corpus, animam autem non possunt occidere: sed potius timete eum, qui potest et animam, et corpus perdere in gehennam.

15. 14. . . . † Caecus si caeco ductum praestet (praestat), ambo in fossam (foveam) cadunt (cadent).

16. 26. Quid enim prodest homini, si mundum universum lucretur, animae vero suae detrimentum patiatur? . . .

18. 20. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.

19. 18. . . . Non homicidium facies, non adulterabis non facies furtum non falsum testimonium dices.

21. 13. . . . Domus mea domus orationis vocabitur; vos autem fecistis illam speluncam latronum.

23. 3. Omnia ergo quaecumque dixerint vobis, servate et facite; secundum opera vero eorum nolite facere; dicunt enim, et non faciunt (Quae hi dicunt facite; quae autem faciunt facere nolite, p. 424)

¹ From Rom. 13. 9, 'non concupisces.'

24. 28. Gaderiað hī tō ðām līce, swā-swā grǣdige ræmmas þār
ðār hī hold gesēoð. Inst. 462.
25. 35, 36. Mē hyngrede, and gē mē sealdon etan; mē pyrste,
and gē mē sealdon dryncan; ic wæs nacod, and gē mē scrīd-
don; ic wæs untrum and on þām carcerne, and gē mīn
nēosodon. Inst. 482.
- || Ic wæs cuma, and gē mē onfēngon. Inst. 479.
26. 26, 28. Ðis is mīn lichama. . . Ðis is mīn blōd, þe bið for
manegum āgoten on synna forgyfennysse. Inst. 450.

MARK.

8. 36. *See* Matt. 16. 26.
9. 42. Gif man geswīcað æt ānum pissa of þissum medmāestan,
betere him wære þæt eosulcweorn wære gewriðen tō his
swēoran, and hē wære āworpen ūt on sǣ. Inst. 391.
10. 28. Efne, wē forlēton ealle ūre worldþinge, and wē þē
folgiað nū, and aa swā willað. Inst. 453, 454.
12. 30, 31. . . . þæt gehwā lufie his Drihten God mid ealre his
heortan, and mid ealre his sǣwle, and mid ealle his mægene;
and his pone nēstan swā-swā hyne sylfne. Inst. 475.

LUKE.

2. 37. . . . sēo wæs on temple dāges and nihtes, þēowiende
georne. Inst. 431.
6. 31. *See* Matt. 7. 12.
24. 28. Ubicumque fuerit corpus, illic
congregabuntur et aquilae.
25. 35, 36. Esurivi enim, et dedistis
mihi manducare; sitivi, et dedistis
mihi bibere; hospes eram, et col-
legistis me: nudus, et cooperuistis
me; infirmus, et visitastis me; in
carcere eram, et venistis ad me.
26. 26, 28. . . . Hoc est corpus
meum. . . . Hic est enim sanguis
meus, . . . qui pro multis effunde-
tur in remissionem peccatorum.
- de pusillis istis, . . . melius ei esset
ut, mola asinaria alligaretur collo
eius, et abiceretur in mare.
10. 28. . . . Ecce, nos dimisimus om-
nia, et secuti sumus te.
12. 30, 31. . . . Diliges Dominum
Deum tuum ex toto corde tuo, et
ex tota anima tua, et ex tota mente
tua, et ex tota virtute tua. . . .
Diliges proximum tuum tamquam
teipsum.

LUKE.

- MARK.
9. 41. † Si quis scandalizaverit unum

2. 37. . . . quae non discedebat de
templo, ieiuniis et obsecrationibus
serviens nocte ac die.

6. 37, 38. Forgyfað, þonne bið ēow forgyfen; syllað, þonne bið ēow geseald. Inst. 485.
 || Forgyfað, and ēow byð forgyfen. Inst. 386.
9. 25. *See* Matt. 16. 26.
10. 16. Se þe ēow hýreð mē gehýreð; and se þe forhogað ēow, mē hē forhogað. Inst. 424.
11. 41. Syllað ēowre ælmessan, þonne magon gē purh þæt bēon clāne. Inst. 485.
12. 35. Bēoð ēowre lændena . . . ymbgirde, and lēohtfatu birnende on ēowrum handum. Inst. 454.
14. 26. Se ðe his wif ne hatað, nis hē mē wyrðe þēn. Inst. 441.
17. 37. *See* Matt. 24. 28.
18. 13. God gemiltsa mē synfullum. Inst. 478; 481.
19. 8, 9. Dryhten, ealra mīnra gōða ic sylle healfne dæl pearfum; and gif ic purh unriht fācn ænigum men āht ætbræd, þæt ic forgyld eowerfealdlice. . . . Tō-dæg is pysse hīwrædenne hæl geworden. Inst. 346.
22. 38. Drihten lēof, . . . hēr sindon twā sweord. Inst. 463.
23. 43. Sōð is þæt ic þē secge: Nū tō-dæg þū byst mid mē on mīnes Fæder rīce. Inst. 386.
24. 49. *See* Inst. 455.

JOHN.

6. 51. Ic eom se libbenda hlāf þe of heofenum ādūne āstāh. Inst. 482.
6. 37, 38. . . . Dimitte, et dimitte-mini; date, et dabitur vobis (Remitte, et remittetur vobis, p. 386). . . .
10. 16. Qui vos audit me audit; et qui vos spernit me spernit. . . .
11. 41. . . . Date eleemosynam; et ecce, omnia munda sunt vobis.
12. 35. Sint lumbi vestri praecincti, et lucernae ardentes in manibus vestris.
14. 26. Si quis . . . non odit . . . uxorem, . . . non potest meus esse discipulus.
18. 13. . . . Deus propitius esto mihi peccatori.
19. 8, 9. . . . † Domine, omnium meorum bonorum do dimidiam partem pauperibus; et si per iniustam fraudem alicui aliquid abstuli, id reddo quadruplum. . . . Hodie domui huic salus facta est. . . .
22. 38. . . . Domine, ecce, duo gladii hic.
23. 43. . . . † Verum est quod tibi dico: Nunc hodie mecum eris in regno Patris mei.

JOHN.

6. 51. Ego sum panis vivus qui de caelo descendit.

6. 57. Se þe yt mīn flāesc, and drincð mīn blōd, sē wunað on mē, and ic wunige on him: Inst. 464.
14. 26. *See* Inst. 455.
16. 7. *See* Inst. 455.
18. 11. Dō þæt sweord on ðā scēaðe raðe, and geswic þæs gefeohtes. Inst. 463.

ACTS.

2. 1-4, 14, 41. *See* Inst. 455.
4. 32, 34, 35. . . . þæt hī heora æhta ealle gesealdon, and þæt weorð brōhton tō ðāra apostla fōtum; and heora nān næfde siððan nān pinges sinderlices, ac didon him eal gemāne, ælcon be his nēode. Inst. 455.
20. 27. *See* Inst. 376.

ROMANS.

4. 8. *See* Ps. 32. 2.
13. 9. *See* Matt. 19. 15, note.
14. 17. Godes rīce nis hyt nāðer ne mete nē drync. Inst. 484.

1 CORINTHIANS.

2. 9. . . . swile wuldor swilce ēage ne geseah, nē ēare ne gehyrde, nē on mannes heortan ne āstāh. Inst. 467.
6. 12. Ealle ping mē synd ālǣfede, ac hig ne fremiað mē ealle. Inst. 363, 364.
6. 18. Sē ðe purh his lichaman gesyngie, hē ēac purh his lichaman hit gebēte. Inst. 347.

6. 57. † Qui manducat carnem meam, et bibit sanguinem meum, in me manet, et ego in eo.

tur autem singulis prout cuique opus erat.

18. 11. . . . Mitte gladium tuum in vaginam. . . .

ROMANS.

14. 17. Non est enim regnum Dei esca et potus. . . .

ACTS.

4. 32, 34, 35. . . . Nec quisquam eorum quae possidebat aliquid suum esse dicebat, sed erant illis omnia communia. . . . Quotquot enim possessores agrorum aut domorum erant vendentes afferebant pretia eorum quae vendebant, et ponebant ante pedes apostolorum; divideba-

1 CORINTHIANS.

2. 9. . . . Quod oculus non vidit, nec auris audivit, nec in cor hominis ascendit. . . .
6. 12. † Omnia mihi licita sunt, sed non mihi expediunt omnia. . . .
6. 18. (?) Qui per corpus suum peccat, per corpus suum etiam emendet.

EPHESIANS.

5. 18. Ne oferdrincað gē ēow wīnes nē oððera ealeða, in þām bið fyrenlust. Inst. 487.
 6. 4. Gē yldran, ne sceolan gē ēowru bearn tō yrsunge gecīeg-ean. Inst. 483.

PHILIPPIANS.

1. 14. *See* Inst. 376.

1 THESSALONIANS.

4. 6. Ne beswīce ēower nān oððerne on cýpinge, forþon lōca-hwæt hwā oðrum on þon tō wō gedō, oððe on ænigum þingum, God his bið wrecend. Inst. 484.

2 TIMOTHY.

2. 4. Sc ðe Gode sceal þēowigan, ne sceal hē hyne nā ābysgian worldlicra bysgunga. Inst 364.

JAMES.

5. 13-16. Gif ēower hwyle bið geunrōtsod, hē hýne gebidde mid emnum mōde, and his Drihten herige . . . Gyf hwā bið geuntrumod betwux ēow, hē hāte gefeccan him tō þære gelaðunge mæsseprēostas, and hý him ofersingon, and him fore gebiddon, and hine smyrigon mid ele on Drihtnes

EPHESIANS.

5. 18. . . . Nolite inebriari vino, in quo est luxuria. . . .
 6. 4. . . . Vos, patres, nolite ad iracundiam provocare filios vestros. . . .

1 THESSALONIANS.

4. 6. . . . Ne quis supergrediatur neque circumveniat in negotio fratrem suum quoniam vindex est Dominus de his omnibus. . . .

2 TIMOTHY.

2. 4. † Qui Deo vult servire non debet occupari mundanis negotiis.

JAMES.

5. 13-16. † Tristatur aliquis vestrum? oret aequo animo, et psallat. Infirmatur quis in vobis? inducat presbyteros ecclesiae, et orent super eum, ungentes eum oleo in nomine Domini. Et oratio fidei salvabit infirmum, et alleviabit eum Dominus; et si in peccatis sit, remittetur ei. Confitemini ergo alterutrum peccata vestra, et orate pro invicem ut salvemini (Quod si quis infirmatus sit, ut vocet ad se sacerdotem suum, et alios Dei servos, ut super eum legant; et infirmus necessitatem suam ipsis dicat, et illi eum

naman; and þæs gelēaffullan gebed gehældð pone untruman, and Drihten hine ārærð; and gyf hē on synnum bið, hȳ bēoð him forgyfene. Andettað ēow betwȳnan ēowre synna, and gebyddað for ēow ēow betwȳnan, þæt gē bēon gehealdene.

Inst. 446, 447.

|| . . . þæt gif hwā geuntrumod bēon, þæt hē gelapige him his sācerd tō, and oðre Godes pēowas, þæt hig him oferrædon; and se untruma his pearfe him secge, and hig hine smyrgeon on Godes naman mid pām hālgan ele; and purh pāra gelēaffullra manna bēne, and purh pā smyrenysse, hē mæg bēon gehealden, and Drihten hine ārærð; and gif hē synful bið, hī bēoð him forgyfene. Inst. 366.

|| . . . þæt Drihten hī ārære fram hyora sēcnysses, and, gif hȳ on synnum syndon, þæt hȳ bēon forgifene. Inst. 464.

5. 20. Se þe gedēð þæt se synfulle from his woo tō rihte gecyrreð, his sāwle hē ālyseð fram dēaðe, and pā mengo his synna hē oferwrȳhð. Inst. 485.

1 PETER.

4. 8. Sēo sōðe lufu Godes and manna oferwrȳhð pā mengo synna, purh pone Hælend Crīst ūrne Drihten. Inst. 485.
5. 2. *See* Inst. 376.

2 PETER.

2. 22. . . . pē-læs-þe hē sig geanlicod pām hunde, þe fryt þæt hē ær āspāw. Inst. 346, 347.

|| . . . eallswā pām hunde bið, þe spīwð and eft fryt. Inst. 364.

ungant in Dei nomine sancto oleo; et per fidelium illorum preces, et per unctionem, conservari possit, et Dominus eum suscitetur; et si peccata commiserit, illa ei remittantur, p. 366; Ut allevet eos Dominus; et, si in peccatis sint, dimittentur eis, p. 464). . . .

5. 20. Scire debet quoniam qui converti fecerit peccatorem ab errore viae suae, salvabit animam eius a

morte, et operiet multitudinem peccatorum.

1 PETER.

4. 8. . . . Caritas operiet multitudinem peccatorum.

2 PETER.

2. 22. . . . † Ne assimuletur canis, qui devorat quod prius evomit (Similis omnino sit canis, qui vomit, et deinde devorat, p. 364). . . .

REVELATION.

1. 13. . . . mid alban gescrīdne, and sēo wæs sīd niðer oð ðā
andclēowa, and mid gildenum girdle his brēost wæs befangen.

Inst. 454.

REVELATION.

1. 13. . . . vestitum podere, et praecinctum ad mamillas zona aurea.

KING ALFRED'S VERSION OF AUGUSTINE'S SOLILOQUIES

LEVITICUS.

19. 18. . . . þæt man sceole lufian hys nēhstan swā-swā hyne sylfne. Sol. 19.

PSALMS.

119. 96. Ælces worulde þinges ic gesēo ende, ac þīnra beboda ic ne gesēo nēfre ende. Sol. 29.

AMOS.

5. 15. *See* Sol. 16.

MATTHEW

6. 7. *See* Sol. 4.

22. 39. *See* Lev. 19. 18.

25. 46. þā unrihtwīsan farað on æce wītu, and þā rihtwīsan on æce life. Sol. 61, 62.

LUKE.

16. 24, 25, 27-29, 31. . . . þæt hē bēde Abraham¹ þæt hē sende Lazarus ðone pearfan tō hym, þæt hē myd hys lýtlan fingre

LEVITICUS.

MATTHEW.

19. 18. . . . Diliges amicum tuum
sicut te ipsum. . . .

25. 46. Et ibunt hi in supplicium
aeternum, iusti autem in vitam
aeternam.

PSALMS.

LUKE.

119. 96. † Omni consummatione vidi
finem; latum mandatum tuum
nimis.

16. 24, 25, 27-29, 31. Et ipse clamans
dixit: Pater Abraham, miserere

¹ MS. Habraham.

hym gedripte weteris on pā tungan, and hys purst myd pī gecælde. Ðā cwæð Abraham: Nese, mīn [sunu]¹; ac gepenc þæt pū hym forwyrndest ælcra getēsa ðā git bēgen on lichaman wēron, and pū hefdest ælc good, hē hefde ælc yfel; ne mōt hē pē nū pȳ mære dōn tō getāsan pe ðū pā hym woldest. Ðā cwæð se welega: Abraham,² nū gyf þæt bēon ne mæg, onsend hyne tō mīnum v brōðrum, pā sint gīet on eorðan pær ic wes, þæt hē him āsecge on hwilcūm gewīte ic eom, and hē gelære þæt hȳ hī wið þæt warnien þæt hȳ hær ne cumen. Ðā cwæð Abraham:² Nese, næse; hī habbað hāligra fedra bēc myd heom on eorðan. Leorniaen pā on, and gelyfan pām; gyf hȳ him [ne]³ gelyfað, ðonne ne gelyfað hī nā Lazere, pēah hē cume tō hiom. Sol. 67, 68.

JOHN.

14. 6. . . . þæt Crīst cwæde þæt hē wēre weig, and sōðfestnes,⁴ and lȳf. Sol. 50.

1 CORINTHIANS.

3. 9. . . . þæt ælcum welwyrncendum God myd bēo myd-wyrhta. Sol. 30.
 13. 12. *See* 1 John 3. 2, note.
 13. 13. *See* Sol. 29.

mei, et mitte Lazarum ut intingat extremum digiti sui in aquam ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris. . . . Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi

Abraham: Habent Moysen et prophetas; audiant illos. . . . Ait autem illi: Si Moysen et prophetas non audiunt, neque, si quis ex mortuis resurrexerit, credent.

JOHN.

14. 6. Dicit ei Iesus: Ego sum via, et veritas, et vita. . . .

1 CORINTHIANS.

3. 9. Dei enim sumus adiutores. . . .

¹ MS. cylnesse.

² MS. Habraham.

³ MS. omits.

⁴ MS. soðfasnes.

2 CORINTHIANS.

11. 31. Gyf ic ðonnæ lēoga, þonne wōt God þat.¹ Sol. 24.

HEBREWS.

7. 3. *See* Sol. 59.

1 JOHN.

3. 2. Wē mōten God gesēon openlice, ealne gesēon swylce²
swylce hē ys,³ and hyne ā syððan cunnan swā georne swā
hē nū ūs can.⁴ Sol. 67.

2 CORINTHIANS.

1 JOHN.

11. 31. Deus . . . scit quod non men- 3. 2. . . . Videbimus eum sicuti est.
tior.

¹ MS. það.

² Omit swylce?

³ MS. hys.

⁴ From 1 Cor. 13. 12, 'Tunc autem cognoscam sicut et cognitus sum.'

THE HARROWING OF HELL

GENESIS.

5. 22, 24. *See* Harr. Hell 138.

1 KINGS.

17. 1. *See* Harr. Hell 138.

2 KINGS.

2. 11. *See* Harr. Hell 138.

PSALMS.

24. 7. Gē ealdras, tōnymað (-nimað) pā (ēowre) gatu, and ūp āhebbað pā ēcan gatu, pæt mæge in gān se Cyng (Cyning) pæs ēcan wuldres. Harr. Hell 133 (134).

24. 8. Hwæt ys se Cyning þe sig wuldres Cyning? Harr. Hell 134.

30. 1. *See* Harr. Hell 137.

68. 18. *See* Harr. Hell 133.

98. 1, 2. Singað Dryhtne nýwne lofsang, forpāmðe Dryhten hæfð wundra eallum pēodum geswutelod, and hē hæfð hys hāle cūðe gedōn tōforan ealre pēode gesyhðe, and his ryht-wýsnyssye onwrigen. Harr. Hell 137.

102. 20. . . . pæt se sylfa Drihten wolde of heofenum on eorðan besēon, and pær gehýran pā gēomrunge his gebundenra pēowa. Harr. Hell 134.

PSALMS.

24. 7. † Tollite portas principes vestras, et elevamini portae aeternales, et introibit Rex gloriae.

24. 8. † Quis est Rex gloriae? . . .

98. 1, 2. † Cantate . . . Domino can-

ticum novum, quia mirabilia fecit.

. . . Notum fecit Dominus salutare suum; ante conspectum gentium revelavit iustitiam suam.

102. 20. † Ipse Dominus de caelo in terris prospexit, ut audiret gemitus compeditorum.

107. 15-17. Andettað Dryhtne hys myldheortnysse, forþāmðe hē hys wundra wyle manna bearnum gecyþan, and þā ærenan gatu and þā ysenan scyttelas tōbrecean, and hē wyle genyman hig of þām wege heora unryhtwȳsnysse. Harr. Hell 134; cf. 133.

ISAIAH.

9. 1, 2. . . . þæt ðæt Zabulon and þæt land Neptalim, wyð þā ēa Iordanen, and þæt folc þæt on þām pȳstrum sæt sceoldon mære lēoht gesēon; and þā ðe on dymmum rȳce wunedon, . . . þæt hig lēoht sceoldon onfōn. Harr. Hell 129.
26. 19. . . . þæt dēade men ārȳsan sceoldon, and mænige byrgena geopenod weorðan, and ðā sceoldon geblyssian þe on eorðan wæron, forðāmpe hym fram Dryhtne hæl sceolde cuman. Harr. Hell 134.
45. 2. *See* Harr. Hell 133.

MATTHEW.

4. 15, 16. *See* Isa. 9, 1, 2.
26. 38. Mȳn sāwl ys swā unrōt þæt mē þincð þæt ic ālybban ne mæg. Harr. Hell 131.
27. 34. *See* Harr. Hell 132.

MARK.

14. 24. *See* Matt. 26. 38.

107. 15-17. † Confiteantur Domino misericordiae eius, et mirabilia eius filiis hominum, qui contrivit portas aereas, et vectes ferreos confregit; suscepit eos de via iniquitatis eorum. . . .
- qui sunt in regione umbrae mortis, lux fulgebat inter eos.
26. 19. † Exsurgent mortui, et resurgent qui in monumentis sunt, et exaltabunt qui in terris sunt, quoniam ros qui est a Domino sanitas est illis.

ISAIAH.

9. 1, 2. † Terra Zabulon et terra Nephtholim trans Iordanem, Galilaeae gentium, populus qui sedebat in tenebris vidit lucem magnam, et

MATTHEW.

26. 38. . . . Tristis est anima mea usque ad mortem.

LUKE.

1. 76, 77. Ic eom Iohannes pæs hēhstan wītega, and ic eom cumen tōforan hym pæt ic his weg as gegearwian sceal, and geīcan pā hāle hys folces. Harr. Hell 130.
2. 32. Ðū eart lēoht and frōfer eallum pēodum, and pū eart wuldor and wurpmynt eallum Ysrahela folce. Harr. Hell 130.
23. 42, 43. Ealā Dryhten, gemun pū mȳn þonne pū on þȳn rȳce cymest. . . . Tō sōðon ic þe secge: Tō-dæg pū byst myd mē on neorxnawange. Harr. Hell 139.

JOHN.

11. 43. *See* Harr. Hell 132, 133.
19. 34. *See* Harr. Hell 132.

LUKE.

1. 76, 77. † Ego sum Iohannes, vox et propheta Altissimi, praeuius ante faciem adventus eius praeparare vias eius, ad dandam scientiam salutis plebi eius. . . .

2. 32. Lumen ad revelationem gentium, et gloriam plebis tuae Israel.
23. 42, 43. † Memor esto mei, Domine, dum veneris in regnum tuum. . . . Amen dico tibi: Hodie mecum eris in paradiso.

THE BENEDICTINE RULE

GENESIS.

28. 12. *See* Ben. R. 23.

33. 13. Gif ic mine heorda (W. heorde) tō swiðe on gange
þrafige (W. þrafige on gange) and swence (W. *adds* hig),
hȳ ealle ānes dæges sweltað (W. ealle hig sweltað ānes dæges).
Ben. R. 121 ; Cf. Interl. 109.

EXODUS.

20. 13-17. *See* Ben. R. 16.

LEVITICUS.

19. 32. *See* Ben. R. 18.

DEUTERONOMY.

4. 9. *See* Ben. R. 17.

1 SAMUEL.

2. 12, 27-36. *See* Ben. R. 13.

JOB.

31. 2-4. *See* Ben. R. 17.

PSALMS.

2. 11. Ðēowiað ēoweran Drihtne mid ege. Ben. R. 45 ; Cf. Interl. 52.

6. 1-10. *See* Ben. R. 18.

7. 9. God āsmēað ægðer ge manna heortan ge æddran. Ben. R.
24 ; Cf. Interl. 29.

GENESIS.

33. 13. . . . † Si greges meos plus in
ambulando fecero laborare, mori-
entur cuncti una die.

PSALMS.

2. 11. Servite Domino in timore. . .

7. 9. . . . Scrutans corda et renes
Deus.

14. 1. Hȳ synt gewemmede and andsǣte gewordene on heora āgenum lustum. Ben. R. 25; cf. Interl. 30.
14. 2. Drihten of heofonum symle behylt ofer manna bearn, þæt hē gesēo hwæper heora ænig andgyttol sȳ, and God sēcende. Ben. R. 25; cf. Interl. 30.
14. 3. . . . būgende tō yfele, and tō nāhte gehweorfan. Ben. R. 25; cf. Interl. 31.
15. 1-3. Drihten, hwā mōt wunigean on pīnre eardungstōwe? and hwām is rest geunnen on pīnre hālgan dūne? . . . Sē on rihtne weg færð tō mīnum rīce, þe būtan leahtra besmitennessē wunað, and rihtwīse weorc begæþ; and se þe sōð on his heortan beðencð, and fācenlices nān ðing mid his mūpe ne clypað; and se þe his nēahstan yfeles nān ðing ne dyde; and se þe hosp and edwīt on his nēahstan ne sette. Ben. R. 3; cf. Interl. 3, 4.
15. 2. See Ben. R. 17.
18. 23. Þonne ic bēo unwemmed beforan Gode, gif ic mē gehælde fram mīnre unrihtwīsnesse. Ben. R. 24; cf. Interl. 29.
18. 44. Of ēares hlyste hē hȳrsumode mē. Ben. R. 19; cf. Interl. 23.
22. 6. Ic sōðlice eom wȳrm, and nō man, manna hosp and folces æwȳrp. Ben. R. 29; cf. Interl. 34.
27. 14. Sī gestrangod pīn heorte, and forpyldiga pīnne Drihten. Ben. R. 27; cf. Interl. 32.
14. 1. . . . † Corrupti sunt, et abominabiles facti sunt in voluntatibus suis.
14. 2. † Dominus de caelo semper respicit super filios hominum, ut videat si est intelligens, aut requiens Deum.
14. 3. . . . † Declinantes in malo, et inutiles factos.
15. 1-3. † Dominus, quis habitabit in tabernaculo tuo? aut quis requiescet in monte sancto tuo? Qui ingreditur sine macula, et operatur iustitiam; qui loquitur veritatem in corde suo, qui non egit do-
- lum in lingua sua; qui non fecit proximo suo malum, qui opprobrium non accepit adversus proximum suum.
18. 23. † Tunc ero immaculatus coram eo, si observavero me ab iniquitate mea.
18. 44. . . . In auditu auris obedivit mihi.
22. 6. Ego autem sum vermis, et non homo, opprobrium hominum et abiectio plebis.
27. 14. . . . Confortetur cor tuum, et sustine Dominum.

28. 3. *See* Ben. R. 17.
31. 14. *See* Ben. R. 17.
32. 5. Mīnne gylt ic gecȳdde pē, and mīne unrihtwīsnesse ic ne bedīglode; ic gecwæð: Ic bodige ongēan mē mīne unrihtwīsnesse Drihtne; and pū forgēafe pā ārlēasnesse mīnre heortan. Ben. R. 28; cf. Interl. 33.
34. 9. Ne bið nān wana pām þe God on riht ondrædað. Ben. R. 14; cf. Interl. 16.
34. 11. Cume gē, mīn bearn, gehȳrað mē; Godes ege ic ēow tæce. Ben. R. 2; cf. Interl. 2.
34. 12-15. Hwā is manna pæt lifes wilnige, and gōde dagas gesēon wille? . . . Gif ðū habban wille sōð lif and ēce, forhafa þīne tungan fram yfelre spræce, and ðīne welras nān ðīng fācenlices ne sprecen; būh fram yfele, and wyrc gōd; sēc sibbe, and hyre gefolga. . . . Mīn ansȳn bið ofer ēow, and mīn hlyst æt ēowrum bēnum. Ben. R. 2, 3; cf. Interl. 2, 3.
36. 3, 4. *See* Ben. R. 18.
37. 5. Onwrēoh Drihtne pīnne weg, . . . and hyht on hine. Ben. R. 28; cf. Interl. 33.
38. 9. Beforan pē is, Drihten, eall mīn gewilnung. Ben. R. 25; cf. Interl. 30.
39. 1. Ic cwæð pæt ic behēolde mīne weg, pæt ic ne gylte purh mīne tungan; ic gesette mīnum mūpe heordnesse; ic ādumbade, and an gōdum clypungum gestilde. Ben. R. 21; cf. Interl. 25.
32. 5. † Delictum meum cognitum tibi feci, et iniustitias meas non operui. Dixi: Pronuntiabo adversum me iniustitias meas Domino; et tu remisisti impietatem cordis mei.
34. 9. . . . † Nihil deest timentibus eum.
34. 11. Venite, filii, audite me; timorem Domini docebo vos.
34. 12-15. † Quis est homo qui vult vitam, et cupit dies videre bonos? Prohibe linguam tuam a malo, et labia tua ne loquantur dolum.
- Diverte a malo, et fac bonum; inquire pacem, et sequere eam. Oculi Domini super vos, et aures meae ad preces vestras.
37. 5. † Revela Domino viam tuam, et spera in eum. . . .
38. 9. . . . † Ante te est omne desiderium meum. . . .
39. 1. Dixi: Custodiam vias meas, ut non delinquam in lingua mea; posui ori meo custodiam; . . . obmutui, et humiliatus sum, et silui a bonis. . . .

40. 10. Þīne rihtwīsnesse, Drihten, ic on mīnre heortan ne bediglode; sōðfæstnesse þīne and hālwendnesse ic gesæde.

Ben. R. 11; Cf. Interl. 12.

44. 22. For þē, Drihten, wē synd ealne dæg tō dēape gewæhte; wē synd tō dēape getealde, swā-swā scēap tō gesnide.

Ben. R. 27.

47. 7. Singað wīslīce. Ben. R. 45; Cf. Interl. 52.

48. 9. Wē anfēngun (W. onfēngon), Drihten, þīne mildheortnesse (W. -nysse) on þām (W. *omits*) midlene þīnes temples.

Ben. R. 83, 84; Cf. Interl. 89.

50. 16, 17. Hwȳ cwyst þū mīne rihtwīsnesse, and hwȳ nimest þū mīne beboda on þīnne mūð? þū sōðlice hatodest rihte lāre, and āwurpe mīne word wiðǣftan þē. Ben. R. 12; Cf. Interl. 13.

50. 21. Þis gē dydon, and ic swīgode. Ben. R. 26; Cf. Interl. 31.

51. 15. Drihten, geopena þū mīne weleras, and mīn mūð bodige þīn lof. Ben. R. 62; Cf. Interl. 69.

53. 1, 2, 3. *See Ps. 14. 1, 2, 3.*

66. 10-12. Drihten, þū fandodest ūre; þū āmeredest ūs on fȳres fandunge, swā-swā seolfor on fȳre āmered bið. Ðū ūs belæddest on grīn; þū gesettest gedrēfednessa on ūrum bæcum; . . . þū settest men ofer ūre hēafda. Ben. R. 27; Cf. Interl. 32.

70. 1. Begīm þū, God, mē tō fylste; efst þū, Drihten, mē tō fultume. Ben. R. 60; Cf. Interl. 67.

73. 22, 23. Tō nāhte ic wæs gehworfen, and ic hit nyste; ic

40. 10. Iustitiam tuam non abscondi in corde meo; veritatem tuam et salutare tuum dixi. . . .

44. 22. . . . † Propter te morte tota die officimur; aestimati sumus ut oves occisionis.

47. 7. . . . Psallite sapienter.

48. 9. Suscepimus, Deus, misericordiam tuam in medio templi tui.

50. 16, 17. . . . Quare tu enarras iustitias meas, et assumis testamentum meum per os tuum? Tu vero odisti disciplinam, et proiecisti sermones meas post te.

50. 21. Haec fecisti, et tacui. . . .

51. 15. Domine, labia mea aperies, et os meum annuntiabit laudem tuam.

66. 10-12. . . . Probasti nos, Deus; igne nos examinasti, sicut igne examinatur argentum; induxisti nos in laqueum; posuisti tribulationes in dorso nostro; imposuisti homines super capita nostra. . . .

70. 1. Deus, in adiutorium meum intende; Domine, ad adiuvandum me festina.

73. 22, 23. . . . Ad nihilum reductus

eom geworden swilce nȳten mid pē, and ic, pēah, symle mid pē. Ben. R. 29; cf. Interl. 34.

76. 10. Mannes gepāne pē geandet. Ben. R. 24; cf. Interl. 29.

84. 1-3. See Ben. R. 17.

86. 17. Geblēdsod pū eart, Drihten ælmihtig, þe mē on þysse ðēnunge gefultumadest and gefrēfrodest. Ben. R. 60; cf. Interl. 66.

88. 15. Anhafen ic wæs, genyþerod and gescend. Ben. R. 29; cf. Interl. 34.

94. 11. God cann manna gepōhtas. Ben. R. 24; cf. Interl. 29.

95. 7, 8. Gyf gē tō-dæg Godes stefne gehȳren, nellen gē elciende ēowere heortan āhyrdan. Ben. R. 2; cf. Interl. 2.

106. 1. Andettað Drihtne, forþanþe hē is gōd, forþanþe his mildheortnes is on ēcnesse. Ben. R. 28; cf. Interl. 33.

115. 1. Nā ūs, Drihten, nā ūs, ac pīnum naman sele pū wulder. Ben. R. 4; cf. Interl. 4.

119. 62. Tō middre nihte ic ārās, Drihten, pē tō andettenne. Ben. R. 40; cf. Interl. 48.

119. 71. Gōd mē is þæt pū mē genyþeradest, þæt ic leornige pīne bebode. Ben. R. 29; cf. Interl. 34.

119. 147. Ic eom gebīged æghwær and genyþerad. Ben. R. 31; cf. Interl. 36.

119. 116. Drihten, onfōh mīn æfter pīnum behāte, and (W. *omits*) ic libbe (W. *lybbe*); and ne gescend (W. *-scynd*) pū mē on mīnre anbīdunge (W. *and-*). Ben. R. 101; cf. Interl. 98.

sum, et nescivi; ut iumentum factus sum apud te, et ego semper tecum.

76. 10. † Quia cogitatio hominis confitebitur tibi. . . .

86. 17. . . . † Benedictus es, Domine Deus, qui adiuvisti me, et consolatus es me.

88. 15. . . . † Exaltatus sum, et humiliatus, et confusus.

94. 11. † Dominus novit cogitationes hominum [quoniam vanae sunt].¹

95. 7, 8. Hodie si vocem eius audieritis, nolite obdurare corda vestra.

106. 1. Confitemini Domino, quoniam bonus, quoniam in saeculum misericordia eius.

115. 1. Non nobis, Domine, non nobis, sed nomini tuo da gloriam.

119. 62. Medio nocte surgebam ad confitendum tibi. . . .

119. 71. † Bonum mihi quod humiliasti me, ut discam mandata tua.

119. 107. † Incurvatus et humiliatus sum usquequaque. . . .

119. 116. † Suscipe me, Domine, secundum eloquium tuum, et vivam; et non confundas me ab expectatione mea.

¹ Not translated.

119. 164. Seofonsīðum on dæg ic þē, Drihten, herede, and þīn lof sǣde. Ben. R. 40; cf. Interl. 48.

131. 1. *See* Ben. R. 18.

131. 1, 2. Drihten, nis mīn heorte onhafen, nē mīne ēagan upābrōdene, nē ic ne fērde on mǣrðum, nē wundorlice mid getote ne bode. . . . Gif ic ēaðmōdlice mē sylfne ne understōde, ac mīn mōd on mōdignesse anhōfe, āgyld þū mē, Drihten, mid biternesse lēan, swā-swā mōdor dēp hyre bearne, þonne hīo hit fram hire brēosta gesoce wenep. Ben. R. 22; cf. Interl. 27.

138. 1. On engla gesihðe ic singe ðē. Ben. R. 45; cf. Interl. 52.

139. 2. Drihten, þū angēte mīne geþōhtas feorrene. Ben. R. 24; cf. Interl. 29.

140. 11. Se ofersprecola wer ne þȳhð ofer eorðan. Ben. R. 30; cf. Interl. 35.

PROVERBS.

4. 21. *See* Ben. R. 18.

4. 24. *See* Ben. R. 17.

10. 19. On mænigfealdre sprǣce ne bið syn forbogen. Ben. R. 21; 30; cf. 18, and Interl. 26; 35.

12. 20. *See* Ben. R. 17.

15. 3. Godes gesyhða behealdað ægðer ge gōde and yfele. Ben. R. 25; cf. Interl. 30.

16. 25. Sume wegas syndan þe mannum sȳn rihte geþūhte, þāra ænde, þēah, besencð on helle grunde. Ben. R. 25; cf. Interl. 30.

119. 164. Septies in die laudem dixi tibi. . . .

131. 1, 2. † Domine, non est exaltatum cor meum, neque elati sunt oculi mei, neque ambulavi in magnis, neque in mirabilibus super me. Si non humiliter sentiebam, sed exaltavi animam meam, sicut ab ablactatus super matre sua, ita retribues in animam meam. . . .

138. 1. . . . In conspectu angelorum psallam tibi.

139. 2. † Intellexisti cogitationes meas a longe. . . .

140. 11. † Vir linguosus non dirigitur super terram. . . .

PROVERBS.

10. 19. † In multiloquio non effugitur (effugies) peccatum. . . .

15. 3. . . . † Oculi Domini speculantur bonos et malos.

16. 25. † Sunt viae quae videntur hominibus rectae, quarum finis

18. 2. Ðām dyseġan ne mæg mon nā mid wordum gestȳran.
Ben. R. 13; cf. Interl. 15.
18. 21. Dēað and lif on pære tungan handa.¹ Ben. R. 21; cf.
Interl. 26.
20. 13. *See* Ben. R. 17.
23. 14. Sleah pīn[n]e sunu mid gyrde, ponne ālȳst pū his sāule
from dēaðe. Ben. R. 14; cf. Interl. 15.
24. 30. *See* Ben. R. 17.

ECCLESIASTES.

7. 4, 7. *See* Ben. R. 18.

ISAIAH.

53. 7. *See* Ben. R. 17.
58. 9. *See* Ben. R. 3.
65. 24. *See* Ben. R. 3.
64. 4. *See* 1 Cor. 2. 9.

EZEKIEL.

18. 23. *See* Ben. R. 19.
33. 11. Ne wilnege ic ðæs synfullan dēaðes, ac pæt hē gecyrrē,
and lif āge. Ben. R. 4; cf. Interl. 5.
34. 3. Pæt gē fættas gesāwan, pæt gē gecuran; (and pæt wan-
hāl wæs and ālēwed, pæt gē āwurpan).² Ben. R. 51; cf.
Interl. 58.

DANIEL.

1. 12. *See* Ben. R. 17.

usque ad profundum inferni de-
mergit.

EZEKIEL.

18. 2. † Stultus verbis non corripi- 33. 11. † . . . Nolo mortem pecca-
tur. . . . toris, sed ut convertatur, et vi-
18. 21. † Mors et vita in manibus vat. . . .
linguae. . . . 34. 3. † . . . Quod crassum videbatis
23. 14. † Percute filium tuum virga, assumebatis, (et quod debile erat
et liberabis animam eius a morte. proiciebatis).² . . .

¹ The translation seems to be rather of the Vulg. *manu*.

² Not from the Bible.

TOBIT.

1. 20. *See* Ben. R. 17.
4. 7. *See* Ben. R. 17.
4. 14. *See* Ben. R. 17.
4. 16. Ne dō pū ōprum pæt pū nelle pæt pē sylfum gedōn sȳ
(W. pæt man ðē sylfum dō). Ben. R. 111; cf. 16, and Interl. 103.
‖ Ðæt pū nelle pæt pē sylfum gedōn sȳ, ne dō pū pæt
ōprum. Ben. R. 130; cf. Interl. 115.

WISDOM OF SOLOMON.

1. 11. *See* Ben. R. 17.

ECCLESIASTICUS.

4. 7, 26. *See* Ben. R. 18.
6. 37. *See* Ben. R. 18.
7. 30, 38. *See* Ben. R. 17.
18. 16, 17. . . . pæt sēo gōde antswaru sȳ ouer ðā sēlestan
selene. Ben. R. 55; cf. Interl. 62.
18. 30. Ne far ðū æfter pīnum lustum. Ben. R. 25; cf. Interl. 30.
18. 30. Gecyr pū fram pīnum lustum. Ben. R. 24; cf. Interl. 30.
21. 23. Se stunta on lehtre his stefne geuferað. Ben. R. 30; cf.
18, and Interl. 21; 35.
32. 24. Eall pæt pū dō, dō hit mid gepeahte; ponne ne gehrēoweð
hit pē nā. Ben. R. 16; cf. Interl. 19.
37. 32-34. *See* Ben. R. 17.

MATTHEW.

3. 9. *See* Ben. R. 18.
5. 11. *See* Ben. R. 17.
5. 22. *See* Ben. R. 17.

TOBIT.

4. 16. Quod tibi non vis fieri, alteri
ne feceris.

ECCLESIASTICUS.

18. 16, 17. . . . † Sermo bonus super
datum optimum. . . .

18. 30. Post concupiscentias tuas non
eas. . . .

18. 30. . . . † Et a voluntatibus tuis
avertere.

21. 23. † Stultus in risu exaltat vocem
suam. . . .

32. 24. . . . † Omnia fac cum consilio,
et post factum non poenitebis.

5. 34. *See* Ben. R. 17.
5. 39-41. Þonne þū geslegen sīe on ān gewenge, wænd þæt ððer tō; ðām þe þīne tunecan þē benāeme, læt þīnne wāfels tō; genēadod tō ānre mīle gange, gang willes twā. Ben. R. 27, 28; cf. Interl. 32.
5. 44. *See* Ben. R. 17; 18; 19.
6. 10. *See* Ben. R. 25.
6. 12. Drihten, forgif ūs ūre synna, swā-swā wē forgifað þām þē wið ūs gyltað. Ben. R. 38.
6. 33. Sēcað ærest Godes rīce and his rihtwīsnesse; hē ēow gifeð eal þæt gē bepurfan. Ben. R. 14; cf. Interl. 16.
7. 3. Þū gesāwe gehwæde mot on þīnes brōðor ēage, and ne gesāwe þone mæstan cyp on þīnum āgenum ēagan. Ben. R. 12; cf. Interl. 13.
7. 14. Ancsum and nearu is se weg þe tō life læt. Ben. R. 20; cf. Interl. 24.
7. 24. Se þe gehyrð pās mīne word, and hī mid weorcum gefylð, ic hine gelīcne læte wīsum were, ðe ofer fæstum stāne bytlode; flōdas cōman, windas blēowan, and þæt hūs swīðlice gespurnun, and hit nō fēol, for-ðy-þe hit gestapelod wæs ofer fæstum stāne. Ben. R. 4; cf. Interl. 4, 5.
9. 12. Þā hālan lāces nē lācninga ne behōfiað, ac þā untru-man. Ben. R. 50; cf. Interl. 57, 58.
10. 22. *See* Matt. 24. 13.
10. 37. *See* Ben. R. 17.

MATTHEW.

5. 39-41. . . . † Qui percussi in maxillam, praebent et aliam; auferenti pallium dimittunt et pallium; angariati milliario, vadunt et duo.
6. 12. . . . Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
6. 33. † Primum quaerite regnum Dei et iustitiam eius, et haec omnia adiciuntur vobis.
7. 3. † Et qui in fratris tui oculo festucam videbas, in tuo trabem non vidisti.
7. 14. † Angusta via est quae ducit ad vitam. . . .
7. 24. . . . † Qui audit verba mea haec, et facit ea, similabo eum viro sapienti, qui aedificavit domum suam supra petram; . . . venerunt flumina, flaverunt venti, et impegerunt in domum illam, et non cecidit; fundata enim erat super petram.
9. 12. . . . † Non est opus sanis medicus, sed male habentibus.

12. 38. *See* Ben. R. 18.
 16. 24. *See* Ben. R. 16.
 18. 6. . . . þe geæbylð enne þāra lāstena þe on God behyegað.
 Ben. R. 55; cf. Interl. 62.
 18. 12, 13. *See* Ben. R. 51.
 23. 3. Þæt þæt hīe ēow secgan, dō gē þæt; and þæt þæt hīe
 dōn, ne dōn gē þæt. Ben. R. 18; cf. Interl. 22.
 24. 13. Se ðe þurhwunað oþ ende, hē bið gehealden. Ben. R. 27; cf.
 Interl. 32.
 24. 44. *See* Ben. R. 17.
 24. 47. Sōþ is þæt ic secge (W. *ins.* ēow): Ofer ealle his gōd
 hē hine tō ealdre for his gedrēoge gesette (W. gesette for his
 gedrēoge). Ben. R. 123; cf. Interl. 109.
 25. 35. Ic wæs cuma, and gē onfēngon mīn (W. mē under-
 fēngon). Ben. R. 80, 81; cf. Interl. 87.
 25. 36. Untrum ic wæs, and gē genēosedan mē. Ben. R. 60; cf.
 17, and Interl. 67.
 25. 40. Þæt gē ānum þām lāestan, þe mīne synd, dydon, þæt gē
 dydon mē. Ben. R. 60; cf. Interl. 67.
 26. 50. Frēond, tō hwȳ (W. hwig) cōm pū? Ben. R. 105; cf.
 Interl. 100.

MARK.

9. 41. *See* Matt. 18. 6.

LUKE.

9. 23. *See* Matt. 16. 24.
 10. 16. Se þe ēow gehȳrð, hē gehȳrð mē; and se þe ēow mis-
 hȳrð, hē mishȳrð mē. Ben. R. 19; cf. 20, and Interl. 23, 24.
 18. 6. † Qui scandalizaverit unum de pusillis (qui in me credunt¹). . . .
 23. 3. † Quae dicunt facite; quae autem faciunt facere nolite. . . .
 24. 13. † Qui perseveraverit usque in finem, hic salvus erit.
 24. 47. † Amen dico vobis: Super omnia bona sua constituet eum.
 25. 35. . . . † Hospes fui, et suscepistis me.
 25. 36. . . . † Infirmus fui, et visitastis me. . . .
 25. 40. . . . † Quod fecistis uni de his minimis meis, mihi fecistis.
 26. 50. . . . Amice, ad quid venisti? . . .
 10. 16. Qui vos audit me audit; (et qui vos spernit me spernit¹). . . .

LUKE.

¹ Ben. R. omits.

10. 27. *Ærest mon sceal God lufian of ealre heortan, and of eallum mōde, and of eallum mægene; and æfter þon his nýhstan swā-swā hine sylfne.* Ben. R. 16.
11. 28. *See* Ben. R. 18.
12. 5. *See* Ben. R. 17.
14. 11. *Ælc þe hine anhefð, hē bið geneoperad, and ælc þe hine mid ēaðmōdnesse geneoperað, hē bið mid weorðmynte onhafen.* Ben. R. 22; cf. Interl. 27.
15. 4, 5. *See* Ben. R. 51.
18. 13. *Drihten, ne eom ic wyrðe, ic synfulla, þæt ic mīne ēagan tō heofenum āhebbe.* Ben. R. 31; cf. Interl. 36.
18. 14. *See* Luke 14. 11.
19. 14. *See* Ben. R. 18.
21. 34. *Warniað þæt ēowere heortan ne sýn ofersýmede mid oferfylle.* Ben. R. 64; cf. Interl. 71.

JOHN.

5. 30. *See* Ben. R. 18.
6. 38. *Ne cōm ic tō þī þæt ic mīnne āgenne willan worhte, ac þæs þe mē hider sende.* Ben. R. 20; cf. Interl. 24; 31.
 || *Ne cōm ic tō þý þæt ic mīnne willan worhte, ac þæs þe mē hider āsænde.* Ben. R. 26.
12. 35. *Yrnað and onettað þā-hwīle-ðe gē lifes lēoht habban, þý-læs-ðe deaðes þýstra ēow gelæccen.* Ben. R. 2; cf. Interl. 2.

ACTS.

2. 45. *Æghwylcum wæs geseald swā-swā hē behōfode and nēode hæfde.* Ben. R. 92; cf. Interl. 92.

10. 27. . . . † Imprimis, Dominum Deum diligere ex toto corde, tota anima, tota virtute; deinde, proximum tamquam seipsum.

14. 11. . . . Omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur.

18. 13. . . . † Domine, non sum dignus, ego peccator, levare oculos meas ad caelos. . . .

21. 34. . . . † Videte ne graventur corda vestra in crapula. . . .

JOHN.

6. 38. . . . † Non veni facere voluntatem meam, sed eius qui misit me.

12. 35. . . . † Currite dum lumen vitae habetis, ne tenebrae mortis vos comprehendant. . . .

ACTS.

2. 45. . . . † Dabatur singulis prout cuique opus erat.

4. 32. Sȳn heom ealle ping gemæne. Ben. R. 57; cf. Interl. 64.
 4. 35. Ælcan ænlȳpium wæs geseald be ðām þe hē behōfade.
 Ben. R. 57; cf. Interl. 64.
 5. I-II. See Ben. R. 95.

ROMANS.

2. 4. Wāst þū ðe nāst þæt Godes gepȳld þē tō dædbōte gelapaþ?
 Ben. R. 4; cf. Interl. 5.
 8. 15. Gē onfēngon bearna gewīseinge gāst, on þām wē clypiað:
 Abba, þæt is Fæder. Ben. R. 10; cf. Interl. 11.
 8. 37. Wē oferswīðredon on pysum eallum, purh þone þe ūs
 lufode. Ben. R. 27.
 12. 10. . . . þæt hī him betweoh (W. betwȳnan) ārweorðnesse
 (W. -wurðnysse) healdan, and mid ārweorðnesse (W. -wurð-
 nysse) hī (W. hig) gemēten (W. -on). Ben. R. 117; cf. Interl. 106.
 13. 11. Nū is tīma þæt wē of slæppe ārisen. Ben. R. 2; cf.
 Interl. 2.

1 CORINTHIANS.

2. 9. . . . þæt mennisc ēage for hire mārðe micelnesse gesēon ne
 mihte, nē mannes ēare gehȳran, nē on mannes heortan ne
 āstāh ðe God ælmihtig gegearwað eallum þām þe hine lufiað.
 Ben. R. 19; cf. Interl. 22, 23.
 4. 12. See Ben. R. 28.
 5. 5. Sī þus gerād man sceoccan betæht tō flæsces forwyrde, tō
 þȳ þæt se gāst on Godes dōme gehealden sȳ. Ben. R. 50; cf.
 Interl. 57.

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| 4. 32. . . . † Omniaque omnibus sint
communia. | 12. 10. . . . Honore invicem prae-
venientes. |
| 4. 35. . . . † Dividebatur singulis
prout cuique opus erat. | 13. 11. . . . Hora est iam nos de som-
no surgere. . . . |

ROMANS.

2. 4. . . . † An nescis quia patientia
 Dei ad poenitentiam te adducit?
 8. 15. . . . Accepistis spiritum adop-
 tionis filiorum, in quo clamamus:
 Abbe, Pater.
 8. 37. † Sed et in his omnibus super-
 amus, propter eum qui dilexit nos.

1 CORINTHIANS.

2. 9. . . . † Quod oculus non vidit,
 nec auris audivit, nec in cor homi-
 nis ascendit quae praeparavit Deus
 his qui diligunt eum.
 5. 5. † Traditum huiusmodi homi-
 nem Satanae in interitum car-
 nis, ut spiritus salvus sit in die
 Domini. . . .

5. 13. *Āfyrrað þone yfelan fram ēow.* Ben. R. 53; cf. Interl. 60.
 6. 7. *See* Ben. R. 17.
 7. 7. *Ānra gehwylc hæfð syndrige gyfe fram Gode, sume furðor þonne sume.* Ben. R. 64; cf. Interl. 71, 72.
 7. 15. *Gif se getrēowlēasa gewīte, hē gewīte.* Ben. R. 53; cf. Interl. 60.
 9. 27. *See* Ben. R. 11; 16; cf. Interl. 13.
 15. 10. *Þurh Godes gife ic eom þæt þæt ic eom.* Ben. R. 4.

2 CORINTHIANS.

2. 8. *Sȳ on þone synnigan brōðor sēo sōðe lufu ācȳd and gefæstnod.* Ben. R. 51; cf. Interl. 58.
 9. 7. *Þæne glædan hȳran God lufað.* Ben. R. 20; cf. Interl. 25.
 10. 17. *Se þe wuldrige, wuldrige on God ælmihtigne, and nō on hine sylfne.* Ben. R. 4; cf. Interl. 4.
 11. 26. *See* Ben. R. 28.

GALATIANS.

3. 28. *Ge þēow ge freoh, ealle wē synd Crīste ān.* Ben. R. 13; cf. Interl. 14.
 5. 16. *See* Ben. R. 18.
 5. 20, 26. *See* Ben. R. 18.

EPHESIANS.

4. 26. *See* Ben. R. 17; 19.

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| 5. 13. . . . Auferte malum ex vo-
bis. . . . | 9. 7. . . . † Hilarem datorem diligit
Deus. |
| 7. 7. . . . † Unusquisque proprium
habet donum ex Deo, alius sic, alius
vero sic. | 10. 17. † Qui gloriatur, in Domino
glorietur. |
| 7. 15. . . . † Infidelis si discedit, dis-
cedat. . . . | |
| 15. 10. † Gratia Dei sum id quod
sum. . . . | 3. 28. . . . † Sive servus, sive liber,
omnes in Christo unum sumus. |

GALATIANS.

2 CORINTHIANS.

2. 8. . . . † Confirmetur in eo chari-
tas.

PHILIPPIANS.

2. 8. Hē wearð gehȳrsum tō þī þæt hē willes dēað prōwade.
Ben. R. 26; cf. Interl. 31.

COLOSSIANS.

3. 25. Mid Gode nis anfangennes nānra hāda. Ben. R. 13; cf.
Interl. 14.

1 THESSALONIANS.

5. 15. *See* Ben. R. 17.

1 TIMOTHY.

3. 8. *See* Ben. R. 17.
3. 13. Se þe wel þēnað, hē gōdne wyrðscipe him sylfum ge-
strȳnð. Ben. R. 54; cf. Interl. 54.
5. 1, 2. *See* Ben. R. 18.
5. 2, 22. *See* Ben. R. 18.

2 TIMOTHY.

2. 4. *See* Ben. R. 17.
2. 23, 24. *See* Ben. R. 18.
4. 2. Þrēa, and wītna, and hālsa, and eīd. Ben. R. 13; cf. Interl. 14.

HEBREWS.

13. 7. *See* Ben. R. 18.

JAMES.

1. 13, 14, 17. *See* Ben. R. 17.
5. 16. *See* Ben. R. 18.

1 PETER.

1. 22. *See* Ben. R. 17.
2. 19. *See* Ben. R. 16.
3. 9. *See* Ben. R. 17; 28.

PHILIPPIANS.

2. 8. . . . † Factus est obediens usque
ad mortem. . . .

COLOSSIANS.

3. 25. . . . Non est personarum ac-
ceptio apud Deum.

1 TIMOTHY.

3. 13. † Qui bene ministraverit gra-
dum bonum sibi acquivit. . . .

2 TIMOTHY.

4. 2. . . . Argue, obsecra, increpa. . . .

2 PETER.

2. 13. *See* Ben. R. 16, 17.

1 JOHN.

4. 1. . . . þæt man (W. mon) georne fundige hwæðer nig mid
Godes gāste āfyllyde (W. -ede) sȳn. Ben. R. 96 ; cf. Interl. 95.

REVELATION.

2. 11. Se þe hlystes ēaran hæbbe, gehȳre hwæt þæt Hālig Gāst
tō eallum þām ðe tō Gode gelaðede sȳn cwið. Ben. R. 2; cf.
Interl. 2.

1 JOHN.

REVELATION.

4. 1. . . . † Probate spiritus si ex
Deo sunt. . . .

2. 11. † Qui habet aures audiendi,
audiat quid Spiritus dicat eccle-
siis. . . .

THE BENEDICTINE OFFICE

EXODUS.

14. 22 ff. *See* B. O. 56.

PSALMS.

27. 8. Mīn Drihten, bēo mīn fultum. B. O. 81.

63. 1. Mīn Drihten, tō pē ic wacige of frumlēohte. B. O. 56.

63. 6, 7. On dægrēd ic smēade ymbe pē, forðāmpē ðū wære mīn fultum. B. O. 56.

119. 62. Tō middre nihte ic ārās, Drihten. B. O. 78.

119. 164. Seofonsīðon on dæg ic sang ðē, Drihten, tō lofe and tō weorðunge. B. O. 55.

124. 8. Ūre fultum is God, þe gescēop and geworhte heofonas and eorðan and ealle gesceafta. B. O. 81.

MATTHEW.

26. 20, 26–29. *See* B. O. 76.

27. 31. *See* B. O. 72.

27. 35. *See* B. O. 73.

27. 50. *See* B. O. 75.

27. 57. *See* B. O. 76.

27. 60. *See* B. O. 77.

PSALMS.

57. 8. . . . † *Adiutor meus esto,* 119. 62. *Media nocte surgebam. . . .*
Domine. . . . 119. 164. *Septies in die laudem dixi*

63. 1. *Deus, Deus meus, ad te de luce* tibi. . . .
vigilo. . . .

63. 6, 7. . . . † *In matutinis, Domine,* 124. 8. *Adiutorium nostrum in nomi-*
meditabor in te, quia fuisti adiutor ne Domini, qui fecit caelum et
meus. . . . *terram.*

MARK.

13. 35. Waciað georne, forðāmpē gē nyton hwænne ēower
Drihten cymð. B. O. 78, 79.

LUKE.

12. 37. Ēadige bēoð pā men þe se Hlāford wacigende gemēt
ponne hē tō cymð. B. O. 79.
23. 34. *See* B. O. 74.

ACTS.

2. 1-4. *See* B. O. 72.

1 CORINTHIANS.

10. 31. Gyf gē etan, oððon drincan, oððon elleshwæt wyrcean,
dōn þæt gē dōn dōð eall Gode þanciende and herigende.
B. O. 80.

1 THESSALONIANS.

5. 17. Bēoð ā symble ēow gebiddende. B. O. 80.

1 PETER.

1. 18, 19. *See* B. O. 74.

MARK.

13. 35. † Vigilate ergo, quia nescitis
quando veniet Dominus. . . .

1 CORINTHIANS.

10. 31. † Sive enim manducatis, sive
bibitis, sive aliquid qui facitis,
omnia in gloriam Dei facite.

LUKE.

12. 37. Beati servi illi quos, cum
venerit Dominus, invenerit vigi-
lantes. . . .

1 THESSALONIANS.

5. 17. Sine intermissione orate.

OLD ENGLISH HOMILIES AND SAINTS' LIVES
(ANGELSAECHSISCHE HOMILIEN
UND HEILIGENLEBEN)

GENESIS.

2. 7, 22. *See* HL. 82.
3. 1-6, 17-19, 24. *See* HL. 82.
4. 1, 8, 25. *See* HL. 82.
4. 8. *See* HL. 60.
5. 3. *See* HL. 82.
5. 5. *See* HL. 60; 82.
5. 24. *See* HL. 83.
6. 10. *See* HL. 83.
8. 18. *See* HL. 83.
11. 4, 5, 7-29. *See* HL. 83, 84.
17. 16, 17, 19. *See* HL. 37.
19. 24, 25, 29. *See* HL. 84.
22. 1-10, 18. *See* HL. 84.
25. 20, 21, 25, 26. *See* HL. 37.
25. 24-26. *See* HL. 84.
30. 23, 24. *See* HL. 38.
35. 18. *See* HL. 38.
35. 22, 24. *See* HL. 85.
41. 46, 54. *See* HL. 85.
46. 5, 6. *See* HL. 85.
47. 11, 12. *See* HL. 85.
50. 26. *See* HL. 85.

EXODUS.

6. 20. *See* HL. 85.
8. 1, 7-12. 29. *See* HL. 85.

12. 37. *See* HL. 85.

14. 21-31. *See* HL. 85.

16. 14-22. *See* HL. 85.

17. 6. *See* HL. 85.

20. 16. Ne sæge ðū nā lēase cȳðnesse. HL. 147.

23. 15. Ne ætȳw þū þē on mīnre gesihðe idelhende. HL. 143.

28. 1. *See* HL. 71.

LEVITICUS.

3. 17. *See* HL. 84.

NUMBERS.

1. 47. *See* HL. 85.

12. 1, 10, 13, 15. *See* HL. 58.

14. 33. *See* HL. 85.

DEUTERONOMY.

8. 2. *See* HL. 86.

9. 9. *See* HL. 82.

31. 23. *See* HL. 86.

34. 5-7. *See* HL. 86.

JOSHUA.

1. 1, 5. *See* HL. 86.

10. 12-14. *See* HL. 86.

14. 1 ff. *See* HL. 86.

24. 29. *See* HL. 86.

JUDGES.

2. 16-18. *See* HL. 86.

1 SAMUEL.

1. 1, 5, 10, 20, 28. *See* HL. 38.

15. 11. *See* HL. 61.

EXODUS.

20. 16. † Non falsum testimonium 23. 15. . . . Non apparebis in conspectu meo vacuus.

1 KINGS.

11. 7, 8, 12, 31, 35, 42, 43. *See* HL. 61.

2 KINGS.

2. 11. *See* HL. 83.

1 CHRONICLES.

1. 28. *See* HL. 84.

2 CHRONICLES.

26. 16–21. *See* HL. 58.

EZRA.

1. 1 ff. *See* HL. 87; 89.

ESTHER.

- 1–10. *See* HL. 92–101.

JOB.

1. 1 ff. *See* HL. 89.

PSALMS.

2. 2. Eorðlice kyngas and ealdormen ārison ongēan ūre Drihten and pone Hælend Crīst. HL. 89.
 11. 5. Se ðe lufað unrihtwīsnyse, hē hatað his sǣwle. HL. 7.
 19. 5. Hē gesette on ðære sunnan his scīnende geteld, and hē sylf forðstōp syððan witodlice, swā-swā ænlic brȳdguma of his brȳdbedde. HL. 27.
 45. 9. Sēo cwēn stent sōðlice on ðīnre swȳðran hand on ofer-gyldum rēafe, . . . ænðlice ymbscrȳd eall mid fāhnyssum. HL. 28.

PSALMS.

2. 2. Astiterunt reges terrae, et principes convenerunt in unum adversus Dominum, et adversus Christum eius.
 19. 5. In sole posuit tabernaculum suum, et ipse tamquam sponsus procedens de thalamo suo. . . .
 45. 9. . . . Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate.
 11. 5. . . . † Qui enim diligit iniquitatem odit animam suam.

60. 11, 12. Sule ūs, lēofæ Drihten, þinne sōðan fultum on ūre dræfednesse, and dō ūs strengran, forþanðe monnes fultum is unmihtig and idel. Ac ūten wurcæn mihte on ðone almihtigæ God, and hē tō nōhte dæð ūre derigendlicæ fēond. HL. 91.
106. 40-42. Drihten wearð yrre mid gramen his folce, and hē onscunode his yrfwerdnesse; and hē betæhte heom on hæð-enra handum, and heora fēond sōðlice hæfdon heora geweald; and heom swiðe drahton þā derigendlice fýnd, and hēo wurdon iætmētte under heora handum. HL. 90.
119. 55. On niht ic wæs gemyndig þines naman, Drihten, and ic þine æ swā gehēold. HL. 51.

PROVERBS.

19. 5. . . . þæt lēasa gewita ne sceolde bēon ungewitnod. HL. 148.
19. 9. *See* Prov. 19. 5.
20. 4. For ðæs wintres cyle nolde se āsolcena erigan; hē bedecað eft on sumera, and him ne byð nā getiðod. HL. 9.
23. 21. Sēo slāpolnys byð sōðlice gescrýdd mid wācum tætticum. HL. 9.
24. 16. Seofon sīðon fylð sōþlice se rihtwīsa, ac hē ārist hraðe eft tō rihtwīsnyse. HL. 11.

60. 11, 12. † Da nobis, Domine, auxilium de tribulatione, quia vana salus hominis. In Deo faciemus virtutem, et ipse ad nihilum deducet tribulantes nos.

tui, Domine, et custodivi legem tuam.

PROVERBS.

106. 40-42. † Et iratus est furor Domini in populo suo, et abominatus est hereditatem suam; et tradidit eos in manus gentium, et dominati sunt eorum qui oderunt eos; et tribulaverunt eos inimici eorum, et humiliati sunt sub manibus eorum.
119. 55. Memor fui in nocte nominis
19. 5. Testis falsus non erit impunitus. . . .
20. 4. † Propter frigus piger arare noluit; mendicabit aestate, et non dabitur ei.
23. 21. . . . † Dormitatio vestietur pannis.
24. 16. Septies enim cadet iustus, et resurget. . . .

ISAIAH.

7. 14. Efne, mægden sceal ēacnian, and ācennen sunu, and his nome bið icwædon : God sylf is mid ūs. HL. 87.
9. 6, 7. Ūs is cild ācenned, and ūs is Sunu igyfan ; and his ealdordōm is on his eaxe ; and his nome bið ihāten Wundorlic, Rædbora, witolice strang God, and Fæder tōweardre weorlde, sōðlice sibbe Ealdor. And his kynedōm bið monigfeald, and ne bið nān ende his ēcan sibbe. HL. 87.
58. 1. Clypa, ne āblin ðū, ac āhefe ūp þīne stefne swā bēme, and cȳð mīnum folce heora synna. HL. 138.
58. 7. Brec þīnne hlāf þām hingriendan, and þā wæddan and þā ælpēodigan gelæd intō þīnum hūse. HL. 141, 142.
66. 2. His gāst wunað . . . ofer ðone ēadmōðan, and ofer pone gedēfan, and ðā ðe mid ege his bebodu gefyllað. HL. 40.

EZEKIEL.

3. 18. *See* Ezek. 33. 8.
3. 19. *See* Ezek. 33. 9.
33. 7. Of mīnum mūðe gehlystendum þū bodast hym mīne sprāce of mē, næs of þē. HL. 138, 139.
33. 8. Gif þū þonne nelt þām unrihtwīsan his synna cȳðan, þū bist his sāwle scyldig. HL. 138.

ISAIAH.

7. 14. . . . Ecce virgo concipiet, et pariet filium, et vocabitur nomen eius Emmanuel.
9. 6, 7. † Puer natus est nobis, et fili datus est nobis, et factus est principatus super humerum eius; et vocabitur nomen eius Admirabilis, Consiliarius, Deus fortis, Pater futuri saeculi, Princeps pacis. Multiplicabitur eius imperium, et pacis non erit finis. . . .
58. 1. † Clama, ne cesses, quasi tuba exalta vocem tuam, et annuntia populo meo peccata eorum. . . .
58. 7. Frange esurienti panem tuum,

et egenos vagosque induc in domum tuam. . . .

66. 2. . . . Ad quem autem respiciam nisi ad pauperculum, et contritum spiritu, et trementem sermones meos ?

EZEKIEL.

33. 7. . . . † Audiens ex ore meo sermonem meum, adnuntiabis eis ex me, non ex te.
33. 8. Si me dicente ad impium: Impie, morte morieris; non fueris locutus ut se custodiat impius a via sua, ipse impius in iniquitate sua morietur, sanguinem autem eius de manu tua requiram.

33. 9. Gif þū bȳtst þām synfullum þæt hē of his unrihtan wegum gecyrre, and hē gecyrran nelle of his unrihtwīsnessum, hē swelt, and þū hæfst ālȳsed þine sāwle fram his wītum.
HL. 139.

DANIEL.

3. 20, 25. *See* HL. 70.
6. 16. *See* HL. 88.

JONAH.

1. 17. *See* HL. 89.

HABAKKUK.

3. 18. Ic blissige on Drihtne, and ic fægnige on Gode mīne Hælende. HL. 89.

MALACHI.

1. 8, 14. Āwyrged bið se fācenfulla, se wyle Gode geoffrian wanhāl oððe blind oððe witodlice healt, and hæfð him æt hām þā hālan him sylf. HL. 35.

TOBIT.

1. 1 ff. *See* HL. 90.
2. 11. *See* HL. 90.
11. 15. *See* HL. 90.

JUDITH.

- 1-16. *See* HL. 102-114; cf. 90.

BOOK OF WISDOM.

See HL. 87.

33. 9. Si autem annuntiante te ad impium ut a viis suis convertatur, non fuerit conversus a via sua, ipse in iniquitate sua morietur, porro tu animam tuam liberasti.

HABAKKUK.

3. 18. Ego autem in Domino gaudebo, et exultabo in Deo Iesu meo.

MALACHI.

1. 8, 14. Si offeratis caecum ad immolandum, nonne malum est? et si offeratis claudum et languidum, nonne malum est? . . . Maledictus dolosus, qui habet in grege suo masculum, et votum faciens immolat debile Domino. . . ; cf. p. 35.

ECCLESIASTICUS.

See HL. 87.

3. 20. Swā ðū mærra bēo on micclum gepingðum, swā ðū ead-mōdra bēo on eallum ðingum ā, and ðū gemētst gife æt pām mildheortan Drihtne. HL. 39, 40.
3. 33. Swā-swā wæter ādwæset witodlice pæt fȳr, swā ādwæscð sēo ælmysse ūre synna fram ūs. HL. 36.
29. 15. Behȳdað pā ælmessan on pæs pearfan grēadan, and hēo gebīt for ēow tō Gode. HL. 141.

MACCABEES.

See HL. 90.

MATTHEW.

5. 3. Ēadige synd pā ðearfan, pā ðe on gāste synd pearfan; . . . hī habbað purh pæt heofonan rīces myrhðe. HL. 45.
5. 4. Ēadige bēoð pā lōīan. HL. 46.
5. 5. Ēadige bēoð pā hēofigendan. HL. 46.
5. 6. Ēadige bēoð pā men, þe . . . bēoð swīðe ofhingrode and ēac swylce ofȳrste æfter rihtwīsnysse. HL. 46.
5. 7. Ēadige bēoð pā mildheortan. HL. 47.
5. 8. Ēadige synd pā clænheortan. HL. 47.
5. 9. Ēadige bēoð pā gesibsuman, forpanðe hī synd Godes bearn. HL. 47.
5. 10. Ēadige bēoð pā hālgan, þe for rihtwīsnysse ēhtnysse prōwiað. HL. 47.

ECCLESIASTICUS.

3. 20. Quanto magnus es, humilia te in omnibus, et coram Deo inuenies gratiam.
3. 33. Ignem ardentem extinguit aqua, et eleemosyna resistit peccatis.
29. 15. † Abscondite eleemosynam in sinu pauperis, et ipsa orat pro vobis ad Dominum.

MATTHEW.

5. 3. Beati pauperes spiritu, quoniam ipsorum est regnum caelorum.
5. 4. Beati mites. . . .
5. 5. Beati qui lugent. . . .
5. 6. Beati qui esuriunt et sitiunt iustitiam. . . .
5. 7. Beati misericordes. . . .
5. 8. Beati mundo corde. . . .
5. 9. Beati pacifici, quoniam filii Dei vocabuntur.
5. 10. Beati qui persecutionem patiuntur propter iustitiam. . . .

5. 25-26. Bēo ðū eornostlice swyðe gebēogul mid gebȳgedum mōde pīnum wiðerwinnan, þonne pū on wege byst mid him, pē-lāes-pe pīn wiðerwinna, gif ðū wiðerast wið hine, pē mid yrrre betāce pām egefullan dēman, and se dēma pē betāce his underpēoddum, and his underðēodda pēn pē gebringe on cwearterne. Sōð ic ðē secge: Ne scealt ðū of ðām cwearterne ærðanpe ðū forgelde pone endenēxtan fēorðling. HL. 4.
7. 12. Dōn gē oðrum mannum æle ðāra pinga pe gē willan pæt hȳ ēow dōn. HL. 139.
10. 22. . . . pæt sē bēo hāl on ðām tōweardan life, pe hēr ðurhwunað on gōdum dædum. HL. 149.
10. 42. Þonne Drihten ūs mēde behēt, gif wē pām pearfan, pe ðæs nēod bið, gerācað cuppan fulle cōles wæteres. HL. 141.
11. 11. . . . pæt of wīfa bearnum næs nān mærra man. HL. 39.
11. 28-30. Cumað endemes tō mē, gē ealle pe swincað and gē ðe synd gehefegode, and ic ēow gereordige. . . . Wegað mīn geoc nū on ēowrum swūrum, and leorniað æt mē pæt ic liðe eom and ēadmōd on heortan; and gē sōðlice gemētað ēowrum sāwlum reste. . . . Mīn geoc is swȳðe wynsum, and mīn byrðen swȳðe leoht. HL. 10.
- || Leorniað æt mē pæt ic swīðe liðe eom and ēadmōd on heortan, and gē habbað syððan ēowrum sāwlum reste. HL. 46.
12. 40. *See* HL. 89.
12. 46-50. . . . pæt his mōdor cōm him tō and his siblingas. pā sæde him man pæt, pæt hī ðær ūte stōdon and in ne mih-

5. 25-26. † *Esto consentiens adversario tuo cito, dum es in via cum illo, ne forte tradat te adversarius iudici, et iudex tradat te ministro, et in carcerem mittaris. Amen dico tibi: Non exies inde donec reddas novissimum quadrantem.*
7. 12. † *Omnia quaecumque vultis ut faciant vobis homines, ita et vos facite illis. . . .*
10. 22. . . . † *Qui perseveraverit usque in finem, hic salvus erit.*
10. 42. *Et quicumque potum dederit uni ex minimis istis calicem aquae*

frigidae tantum in nomine discipuli, amen dico vobis, non perdet mercedem suam.

11. 11. . . . *Non surrexit inter natos mulierum maior Ioanne Baptista. . . .*
11. 28-30. *Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos. Tollite iugum meum super vos, et discite a me, quia mitis sum, et humilis corde; et invenietis requiem animabus vestris. Iugum enim meum suave est, et onus meum leve.*

ton tō him for pære micelan menigu¹ þe him ðā mid wæs. Ac hē andwyrde sōna pām secgendum þus: Lā, hwā is mīn mōdor, oððe hwā sýnd mīne gebrōðrū? Hē āstrehte pā his hand ofer his apostolas, ðus him secgende: Hēr synd mīne gebrōðru and ēac mīn mōdor; and ælc ðæra þe wyreð mīnes Fæder willan þe wunað on heofonum, sē bið mīn brōþor, and swustor, and mōdor. HL. 31.

13. 43. And ða rihtwisan scīnað . . . swā-swā sēo sunne scīnð.
HL. 43.

15. 24. Ne eom ic nā āsend būton tō ðām scēapum Israhela hīwrædene ðā þe losedon. HL. 69.

16. 16. Pū eart Crīst, pæs lifigendan Godes Sunu. HL. 156.

16. 26. Hwæt fremað pām men, pēah-ðe hē ealne middaneard gestryne, and his sāwul polige ēce forwyrd? HL. 149.

19. 27-29. Wē forlēton ealle ping, and pē, lēof, folgiað; hwæt gewyrð be ūs? And him andwyrde Crīst: Gē þe folgiað mē, for pī gē sceolon sittan on twelf dōmsetlum, and gē dēman sceolon eallum manncynne on pām micclan dæge æfter pām æriste, þonne ic sylf sitte on pām dōmsetle mīnes mægenprymmes. And ælc pæra þe forlæt on þisum life nū fæder oððe mōdor, gebrōðru oððe gewustru, his wif oððe

12. 46-50. Adhuc eo loquente ad turbas, ecce, mater eius et fratres stabant foris, quaerentes loqui ei. Dixit autem ei quidam: Ecce, mater tua et fratres tui foris stant quaerentes te. At ipse respondens dicenti sibi, ait: Quae est mater mea, et qui sunt fratres mei? Et extendens manum in discipulos suos, dixit: Ecce, mater mea et fratres mei; quicumque enim fecerit voluntatem Patris mei qui in caelis est, ipse meus frater, et soror, et mater est.

13. 43. Tunc iusti fulgebunt sicut sol. . . .

15. 24. . . . Non sum missus nisi ad oves quae perierunt domus Israel.

16. 16. . . . Tu es Christus, filius Dei vivi.

16. 26. † Quid prodest homini si universum mundum lucretur, animae vero suae detrimentum patiatur? . . .

19. 27-29. . . . Ecce nos reliquimus omnia, et secuti sumus te; quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis quod vos qui secuti estis me, in regeneratione cum sederit filius hominis in sede maiestatis suae, sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios,

¹ From Luke 8. 19, 'Et non poterant adire eum prae turba.'

- cildru, hūs oððe æceras, for mīnum naman, hē underfēhð
 pā mēde be hundfealdum edlēane, and þæt ēce lif. HL. 15.
20. 28. Ne cōm ic nā tō ðan on middaneard, þæt ic wolde þæt
 mē menn pēnedon, ac þæt ic wolde mannum pēnian. HL. 156.
22. 37-39. . . . þæt æreste bebod and þæt mæste, þæt is, þæt
 hē lufige his Drihten mid ealre heortan, and mid eallum mōde,
 and mid eallum mægne.¹ And oðer bebod is pysum fulgelic,
 þæt is, þæt ælc man lufige his nēxtan swā hine sylfne.
 HL. 139.
24. 13. *See Matt. 10. 22.*
24. 42-47. Waciað eornostlice, forþanðe gē nyton on hwylcere
 tide ēower Drihten cume. Wite ge þæt tō sōðan, þæt se
 hīredes ealdor wacian wolde, gif hē wiste pone tīman hwænne
 se ðeof cōme his hūs tō breccenne, and he nolde gēpafian pām
 pēofe nāteshwōn þæt hē underdulfe dīgellice² his hūs. Bēoð
 for ðī gearwe, forðanðe gē nyton on hwylcere tide mannes
 Sunu cume. Hwæt wēnst þū lā, hwā is getrēowe ðēow and
 snotor, pone ðe se hlāford sette ofer his hīrede, pe him dō
 heora mete on rihtne tīman? Ēadig bið sē ðēowa, gif hē swā
 dēp geornlice, þonne se hlāford ongēan cymð. Ic cwepe tō
 sōðan þæt hē hine gēset ofer ealle his gōd. HL. 49, 50; 51-57.
25. 35. Ic wæs cuma, and gē onfēngon mē. HL. 147.

aut agros, propter nomen meum,
 centuplum accipiet, et vitam aeter-
 nam possidebit.

20. 28. † Non veni ministrari, sed
 ministrare. . . .
22. 37-39. . . . Diliges Dominum
 Deum tuum ex toto corde tuo, et
 in tota anima tua, et in tota mente
 tua; hoc est maximum et primum
 mandatum. Secundum autem
 simile est huic: Diliges proximum
 tuum sicut teipsum.
24. 42-47. Vigilate ergo, quia nescitis
 qua hora Dominus vester venturus
 sit. Illud autem scitote, quoniam
 si sciret paterfamilias qua hora fur

venturus esset, vigilaret utique, et
 non sineret perfodi domum suam.
 Ideo et vos estote parati, quia qua
 nescitis hora Filius hominis ventu-
 rus est. Quis, putas, est fidelis ser-
 vus et prudens, quem constituit
 dominus suus super familiam suam,
 ut det illis cibum in tempore?
 Beatus ille servus quem, cum ve-
 nerit dominus eius, invenerit sic
 facientem. Amen dico vobis quo-
 niam super omnia bona sua con-
 stituet eum.

25. 35. . . . † Hospes eram, et sus-
 cepistis me.

¹ From Mark 12. 30; Luke 10. 27.

² dīgolice, p. 54.

26. 22. Heora æghwylc be heom sylfum synderlice þus cwæð :
Ac ic hit, Drihten, eom ? HL. 162.
26. 24. Wā ðām pē purh þæne bið mannes Sunu tō dēaðe ge-
seald ; miccle him wære betere þæt he nǣfre on ðās woruld
ācenned ne wære. HL. 161.
26. 25. Sægest þū, lāreow, þæt ic hit sý ? Þā cwæð hē, Crīst,
him tō andsware : Þæt þū cwæde. HL. 162.
27. 5. *See* HL. 59; 149; 158.
28. 11-13, 15. Hi cōmon þā and cýddon þæt Crīst ārās of dēaðe.
and þā hēafodmenn sōna on synderlicum gepeahte pone sceat
him sealdon, and bādon þæt hi sādōn þæt þæs Hælendes līc
him wurde forstolen, mid-ðām-þe hī befūlon fæste on slāpe.
Hī namon pone sceatt. HL. 78, 79.

MARK.

4. 20. . . . þæt þæt gōde sād þe God sǣwð on mancynne, sum
berð prittigfealdne wæstm, sum syxtigfealdne, sum hund-
fealdne. HL. 21.
12. 30. *See* Matt. 22. 37-39, note.
13. 37. Ðæt þæt ic ēow secge, þæt ic secge eallum mannum.
HL. 5.
14. 21. *See* Matt. 26. 24.

- | | |
|---|--|
| 26. 22. . . . Coeperunt singuli dicere:
Numquid ego sum, Domine ? | silio accepto, pecuniam copiosam
dederunt militibus, dicentes: Di-
cite quia discipuli eius nocte vene-
runt, et furati sunt eum, nobis
dormientibus. At illi, accepta pe-
cunia. . . . |
| 26. 24. . . . Vae autem homini illi
per quem Filius hominis tradetur;
bonum erat ei si natus non fuisset
homo ille. | |
| 26. 25. . . . Numquid ego sum, Rabbi ?
Ait ille: Tu dixisti. | |
| 28. 11-13, 15. . . . Ecce quidam de
custodibus venerunt in civitatem,
et nuntiaverunt principibus sacer-
dotum omnia quae facta fuerant.
Et congregati cum senioribus, con- | 4. 20. . . . Et fructificant, unum tri-
ginta, unum sexaginta, et unum
centum. |
| | 13. 37. Quod autem vobis dico, om-
nibus dico. . . . |

MARK.

LUKE.

1. 5, 7, 24. *See* HL. 38.

1. 27. *See* HL. 84.

1. 34. Hū mæg ðis gewurðan, þonne ic weres ne brūce?
HL. 32.

7. 28. *See* Matt. 11. 11.

7. 37, 38. Sum synful wif iū . . . gesōhte Crīstes fēt, and mid swiðlicum wōpe his fēt āpwōh, and mid hyre fexe wipode, and gelōme hī cyste, ligende æt his fōtum, and mid dēor-wyrðre sealfe hī syððan smyrode. HL. 41.

8. 19. *See* Matt. 12. 46–50, note.

10. 27. *See* Matt. 22. 37–39, note.

10. 34. Cōm tō pām forwundodum, and his wunda gewrāð, and geworhte him sealfe of wīne and of ele, and wæh hine syððan hām tō his inne, and hæfde his gŷmene. LH. 47.

12. 35. Bēon ēowre lendena ymbgyrde, and bēon lēohtfatu on ēowrum handum byrnende. HL. 17.

12. 38. Gif se hlāford cymð on þære oðre wæccan, oððe on ðære priddan, and hē swā gemēt his pēowan dōnde, þonne bēoð hī ēadige. HL. 52.

16. 16. Sēo ealde æ wunode, and wītegan ēac swylce, oþ Iohannes tīman. HL. 16.

21. 34. Warniað pæt ēowre heortan ne bēon gehefegode on oferfyllre and on druncennesse. HL. 141.

LUKE.

1. 34. . . . Quomodo fiet istud, quoniam virum non cognosco?

7. 37, 38. Et ecce, mulier quae erat in civitate peccatrix, ut cognovit quod accubisset in domo Pharisaei, attulit alabastrum unguenti; et stans retro secus pedes eius, lacrymis coepit rigare pedes eius, et capillis capitis sui tergebat, et osculabatur pedes eius, et unguento ungebat.

10. 34. Et appropians alligavit vulnera eius, infundens oleum et

vinum; et, imponens illum in iumentum suum, duxit in stabulum, et curam eius egit.

12. 35. † Sint lumbi vestri procincti, et lucernae ardentes in manibus vestris.

12. 38. Et si venerit in secunda vigilia, et si in tertia vigilia venerit, et ita invenerit, beati sunt servi illi.

16. 16. Lex et prophetae usque ad Ioannem. . . .

21. 34. † Cavete ne graventur corda vestra in crapula et ebrietate. . . .

JOHN.

3. 29. Se ðe hæfð brýde, hē is se brýdguma. HL. 27; cf. 83.
4. 34. Mīn mete is witodlice þæt ic wyrce æfre mīnes Fæder willan se ðe mē āsende. HL. 46, 47.
10. 16. Ic hæbbe ððre scēp þe sōðlice ne synd of þysre ēowde; and pā ic sceall lēdan, and hī mīne stemne gehȳrað; and byð ān ēowd and ān hyrde. HL. 69.
11. 45. *See* HL. 66.
11. 47-54. . . . þæt pā bisceopealdras and pā Farisei embe ūrne Drihten ræddon on heora gepeahte him betwȳnan, and cwædon: Hwæt mage wē lā dōn, nū pes man pus wyrceð swā fela tǣcna? Gyf we hyne forlætað swā, þōnne gelyfað ealle menn endemes on hyne, and cumað pā Rōmaniscan lēoda, and ūre land gegāð, and ūre cyn ādȳlgiað. And heora ān cwæð pā, Caiphas gehāten, se wæs sǣcerd on pām gēare: Nyte gē nān ping, nē gē ne þencað þæt ūs fremað þæt ān man swelte for folce, and nāteshwōn ne losige eall sēo mǣgð tōsomne? . . . Hē ne sǣde nā pis of his āgenum andgyte, ac hē openlice witegode, forðāmpē hē wæs sǣcerd gesett tō pām gēare, þæt ūre Hǣlend sceolde sweltan for þēode, and nā for þēode ānre, ac ēac swilce gegaderian Godes bearn on ān, þe ær wǣron tōstencte. Of pām dæge eornostlice hī ānrædlice þōhton þæt hī hyne ofslōgon, and swiðe pæs cēpton. Se

JOHN.

3. 29. Qui habet sponsam sponsus est. . . .
4. 34. . . . Meus cibus est ut faciam voluntatem eius qui misit me. . . .
10. 16. Et alias oves habeo quae non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient; et fiet unum ovile et unus pastor.
11. 47-54. Collegerunt ergo pontifices et Pharisaei concilium, et dicebant: Quid facimus, quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum, et venient Romani, et tollent

nostrum locum et gentem. Unus autem ex ipsis, Caiphas nomine, cum esset pontifex anni illius, dixit eis: Vos nescitis quidquam, nec cogitatis quia expedit vobis ut unus moriatur homo pro populo, et non tota gens pereat. Hoc autem a semetipso non dixit; sed, cum esset pontifex anni illius, prophetavit quod Iesus moriturus erat pro gente; et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum. Ab illo ergo die cogitaverunt ut interficerent eum. Iesus ergo iam non in palam ambulabat apud

Hælend pā nolde syððan openlice faran mid pām Iudeiscum, ac fērde him þanon tō ānum wēstenum earde, wið pā burh Effrem, and hē pær wunode mid his discipulum. HL. 65, 66.

|| Hī cwædon on heora gepeahte him betwȳnon þus: [*The rest as above, save that and ūre cyn ādȳlgiað is omitted; the following sentence reads, Caiphas se sǣcerd cwæð tō ðām Iudeiscum; and after tōstenete it reads: . . . þæt pā Iudeiscan of pām dæge pōhton þæt hī Crīst ofslōgon, etc.*]. HL. 67-71.

11. 57. . . . þæt pā biscoepealdras þæt geban setton, þæt swā-hwā-swā wiste hwær hē wære tō sōðan, þæt hē hyt cȳdde, þæt hī hyne gelæhton. HL. 67.
13. 1-27, 30. *Ær* ðām symbeldæge pæra ēastrona, þe hī on ðære ealdan æ weorðodon, pā wiste se Hælend þæt sēo tīd cōm þæt hē of ðysum middanearde on hefonas tō godfæder fēran wolde. . . . Hē, Drihten, lufode his pā hālgan, pā ðe on ðysum middanearde wæron. . . . Se ealda fēond . . . sænde pā hine sylfne on ðæs mannes heortan þe Iudas wæs gehāten (. . . þæt se dēofol hīt sænde on ðæs mannes heortan, þe Iudas wæs gehaten), and hine lārde þæt hē sceolde Drihten tō dēaðe belāwan. Hē wiste þæt him Godfæder eall on his handa and on his anweakle gesealde. . . . And hē wiste þæt hē fram Godfæder on middanearde āsended

Iudaeos, sed abiit in regionem iuxta desertum, in civitatem quae dicitur Ephrem, et ibi morabatur cum discipulis suis.

11. 57. . . . Dederant autem pontifices et Pharisei mandatum, ut si quis cognoverit ubi sit, indicet, ut apprehendant eum.
13. 1-27, 30. † Ante diem festum paschae sciens Iesus quia venit hora eius ut transeat ex hoc mundo ad Patrem: cum dilexisset suos, qui erant in mundo. . . . Et coena facta, cum diabolus iam misisset in cor ut traderet eum Iudas Simonis Iscariotae, sciens quia omnia dedit ei Pater in manu sua et quia a Deo

exivit, et ad Deum vadit, surgit a coena, et posuit vestimenta sua; et, cum accepisset linteam, praecinxit se. Deinde misit aquam in pelvim, et coepit lavare pedes discipulorum, et extergere linteo quo erat praecinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus: Domine, tu mihi lavas pedes? Respondit Iesus, et dixit ei: Quod ego facio tu nescis modo, scies autem postea. Dicit ei Petrus: Non lavabis mihi pedes in aeternum. Respondit ei Iesus: Si non laveris te, non habebis partem mecum. Dicit ei Simon Petrus: Domine, non tantum pedes meos, sed et

wæs, and þætte hē eft tō Godfæder fēran wolde. . . . Hē ðā ārās . . . fram þām gecorenum, and his hrægl āsette. . . . Hē ðā onfēng līne, and hine mid begyrde. . . . Hē ðā hēt gēotan wæter on mundleow, and ongan his pegna fēt þwēan, and þæran mid þy līne þē hē wæs begyrded. . . . Hē ðā cōm tō his pegne, þe Petrus wæs gehāten. Þā cwæð hē, Petrus, tō him: Hū mæg þæt, mīn Drihten, swā bēon, þæt þū mīne fēt þwēa? . . . Cwæð hē, Crīst, tō him: Þæt þæt ic hēr dō, nāst þū þæt gēta for hwan ic swā dō; þū hit ponne wāst, hwæðere, æfter pysum. . . . Þā cwæð him Petrus tō: Mīn Drihten, ne pwehst þū nāfre mīne fēt. . . . Cwæð him tō se Hælend: Gif ic ne þwēa þīne fēt, ponne nafast þū dæl mid mē. . . . Þā cwæð hē, Petrus, tō him: Drihten, næs nā þæt ān þæt þū mīne fēt þwēa, ac þū ēac pweh mīne handa and mīn hēafod. . . . Þā cwæð hē, Crīst, tō him: Se man se ðe āpwægen bið, ne bið him þæs pearf þæt hine man eft þwēa, ac hē ponne bið eall clæne. . . . And gē syndon clæne, cwæð hē, Crīst, tō ðām his pegnum, næs nā, hwæðere, ealle. . . . Forðan hē, Drihten, þæt cwæð, þæt hī ealle nāron clæne, forðanþe hē þæt geare wiste, hwyle heora þæt wæs þæt hine belāwan mynte. . . . Æfter-þan-þe se Hælend þā hæfde heora fēt geþwægen, þā onfēng hē eft his hrægle, and hine mid gegerede. . . . Þā se Hælend hine þā gegered hæfde, þā gesæt hē eft æt ðām gereordum, and tō ðām apostolum cwæð: Witan gē hwæt ic ēow dyde? Ic wolde mid þām gecyðan þæt gē þæt wisten, nū ic ēowre fēt þwōh, þe ēower Drihten and ēower

manus et caput. Dicit ei Iesus : Qui lotus est non indiget nisi ut pedes lavet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum; propterea dixit: Non estis mundi omnes. Postquam ergo lavit pedes eorum, et accepit vestimenta sua, et, cum recubisset iterum, dixit eis: Scitis quid fecerim vobis? Vos vocatis me Magister et Domine; et bene dicitis; sum

etenim. Si ergo ego lavi pedes vestros, Dominus et Magister, et vos debetis alter alterius lavare pedes. Exemplum enim dedi vobis, ut quemadmodum ego feci vobis, ita et vos faciatis. Amen, amen dico vobis: Non est servus major domino suo; neque apostolus major est eo qui misit illum. Si haec scitis, beati eritis si feceritis ea. Non de omnibus vobis dico: ego scio quos elegerim. . . . Qui

Lārēow eom, þæt ēower sceal æghwylc oðres fēt þwēan. And ic ēow þæt dyde tō bisene, þæt ic mē tō ðām geēad-mētte, þæt ic ēow nū mid ēadmōdnysse pēnade, þæt ēower æghwylc sceal swā oðrum mid ēadmōdnysse pēnian. Sōð is, sōð is þæt ic ēow secge, cwæð se Hælend tō his ðegnum, þæt se þēowa ne bið þonne betera, nē þonne rīcera, þonne sē, his hlāford; nē se ærendraca þonne sēlra, nē ðonne wurðra, þonne sē ðe hine sendeð. . . . Nū gē pās ping witan, ēadige ge bēoð gif gē hēo gelæstað. . . . Ne cweðe ic nā pās ping be ēow eallum; ic wāt hwæne ic gecēose. . . . Se man se ðe pigeð pisne hlāf mid mē, hē ahefð his hēlan wið mē. . . . Sōð is, sōð is þæt ic ēow secge, þæt ēower ān mē tō dēaðe selleð. . . . Þā lōcedan þā discipulas him betwēonan, . . . and ymb þæt þōhton, be hwylcum heora hē þæt word gecwāde. . . . Þā wæs þāra discipula ān ofer pæs Hælendes bearm hlionigende; . . . lufade hine se Hælend synderlice. þā bēcnade Sanctus Petrus him, þæt hē sceolde æt ðām Hælende geācsian be hwilcum heora hē þæt word gecwāde. . . . Þā hlionode Sanctus Iohannes ofer pæs Hælendes brēost; . . . ācsode hine þā, and him tō cwæð: Mīn Drihten, hwylc ūre is þæt, þæt þā dæde gedōn mynteð, þæt hē ðē belæwe? Þā and-swarode him se Hælend and him tō cwæð: Sē hit is se ðe ic pysne bedēptan hlāf ræcan wille. Bestang þā pone hlāf, þe hē him on handa hæfde, on þæt sealtfæt þe him beforan stōð, and þā sealde þām Scariothiscan Iudan, and hē hine þā sōna

manducat mecum panem levabit contra me calcaneum suum. A modo dico vobis priusquā fiat, ut cum factum fuerit, credatis quia ego sum. Amen, amen dico vobis: Qui accipit si quem misero me accipit; qui autem me accipit accipit eum qui me misit. Cum haec dixisset Iesus, turbatus est spiritu, et protestatus est, et dixit: Amen, amen dico vobis: Quia unus ex vobis tradet me. Aspiciebant ergo ad invicem discipuli, haesitantes de quo diceret. Erat

ergo recumbens unus ex discipulis eius in sinu Iesu, quem diligebat Iesus. Innuit ergo huic Simon Petrus, et dixit ei: Quis est de quo dicit? Itaque cum recubisset ille supra pectus Iesu, dicit ei: Domine, quis est? Respondit Iesus: Ille est cui ego intinctum panem porrexero. Et cum intinxisset panem, dedit Iudae Simonis Iscariotae. Et post buccellam introivit in eum Satan. . . . Exivit continuo. . . .

ætt. And, æfter þām brēades sticce, ēode him on þæt wiðer-
wearde dēofol. And hē þā sōna þanon ūt gewāt. HL. 152-163.

14. 2. . . . þæt on his Fæder hūse syndon manega wununga.
HL. 42.

15. 8. On þām bið mīn Fæder gewuldorfulod sōðlice, þæt gē
menigfealdne wæstm and micelne forþberon. HL. 48.

15. 13. Ne mæg nān man wið ōðerne mārān lufan gecyðan
ponne þæt hwylc mann his sylfes feorh for his frēond sette.
HL. 153.

16. 16-22. Medemmicel hwil is þæt gē mē ne gesēoð, and eft is
lȳtel fæc þæt gē mē eft gesēoð, forðanþe ic fare nū tō mīnum
heofonlican Fæder. Þā wundrodon hī swiðe þære sægene
(segeue) him betwȳnan, and se Hælend þā oncnēow þæt hī hine
āxian woldon þære worda digolnysse, and geandwyrde him
þus: Sōð, sōð ic ēow sægge (sege) þæt gē sceolon wēpan and
on mōde hēofian, and þes middaneard blissian; gē beoð geun-
rōtsode, ac ēower unrōtnys (-nyss) bið witodlice āwænd ēow
eall (eallum) tō blisse. Ponne þæt wif ācænð, hyre cymð
unrōtnys (-nyss); (and) eft ponne hēo hæfð hyre cild
ācenned, þonne forgyt hēo hire unrōtnysse, forþanþe man is
on middanearde ācenned (-cænned). Nū eornostlice hæbbe
gē sume unrōtnysse; and ic eft ēow gesēo, and ēower heorte
blissað, and nān man ne mæg ēowre blisse ēow ætbrēdan.
HL. 73-74; 74-78.

14. 2. In domo Patris mei man-
siones multae sunt. . . .

15. 8. In hoc clarificatus est Pater
meus, ut fructum plurimum
afferatis. . . .

15. 13. † Maiorem namque hac dilec-
tione nemo habet, ut animam suam
ponat quis pro amicis suis.

16. 16-22. † Modicum et non vide-
bitis me, et iterum modicum
et videbitis me, quia vado ad
Patrem. Dixerunt ergo ex disci-
pulis eius ad invicem: Quid est
hoc quod dicit nobis: Modicum et
non videbitis me, et iterum modi-
cum et videbitis me, et quia vado

ad Patrem? Dicebant ergo: Quid
est hoc quod dicit: Modicum? nes-
cimus quid loquitur. Cognovit au-
tem Iesus quia volebant eum
interrogare, et dixit eis: De hoc
quaeritis inter vos quia dixi: Modi-
cum, et non videbitis me, et iterum
modicum, et videbitis me. Amen,
amen dico vobis: Quia plorabitis et
flebitis vos, mundus autem gaude-
bit; vos autem contristabimini, sed
tristitia vestra vertetur in gaudium.
Mulier cum parit tristitiam habet,
quia venit hora eius; cum autem
pepererit puerum, iam non meminit
pressurae propter gaudium quia

ACTS.

5. 1-10. *See* HL. 59.

7. 6, 8, 36. *See* HL. 85.

ROMANS.

8. 18. Ic wēne sōðlice þæt ne synd nā emlice pissere tīde prōw-unga þām tōweardum wuldre þe bið geswutelod on ūs sylfum. HL. 77.

1 CORINTHIANS.

6. 10. Nǣfre druncengeorne nāgon Godes rice. HL. 145.

15. 41. Þǣra steorraena beorhtnyss ne bið on eallum gelīce. Ōðer is sōðlice þǣre sunnan beorhtnyss, and ōðer þæs mōnan on ðisum middanearde, and ōðer þǣra steorraena, be þām ðe hī standað. HL. 43, 44.

2 CORINTHIANS.

11. 2. Ic beweddode ēow ānum clānum were, þæt gē ān clāne mǣden gearcion Crīste. HL. 30.

HEBREWS.

13. 4. Hē fordēmð þā dyrnan forligras. HL. 115.

natus est homo in mundum. Et vos igitur nunc quidem tristitiam habetis; iterum autem videbo vos, et gaudebit cor vestrum, et gaudium vestrum nemo tollet a vobis.

15. 41. Alia claritas solis, alia claritas lunae, et alia claritas stellarum. Stella enim a stella differt in claritate.

ROMANS.

8. 18. Existimo enim quod non sunt condignae passionibus huius temporis ad futuram gloriam quae revelabitur in nobis.

2 CORINTHIANS.

11. 2. . . . † Desponsavi vos uni viro, virginem castam exhibere Christo.

HEBREWS.

1 CORINTHIANS.

6. 10. . . . Neque ebriosi . . . regnum Dei possidebunt.

13. 4. . . . † Fornicatores et adulteros iudicabit Deus.

1 PETER.

3. 20. *See* HL. 83.

REVELATION.

14. 3. Heora getel wæs ān hund pūsenda, and fēower and fēowertig pūsenda, pone sang singende. HL. 43.

14. 3, 4. *See* HL. 42.

14. 4. Ðās hālgan nāeron nāfre mid wīfum besmitene; hī sindon mægðhāde gehealdenre clāennysse. Hi folgiað Crīste swā hwider-swā hē gæð. HL. 19.

21. 2, 9. *See* HL. 83.

REVELATION.

14. 3. . . . Nemo poterat dicere canticum nisi illa centum quadraginta-quattuor millia. . . .

14. 4. Hi sunt qui cum mulieribus non sunt coinquinati; virgines enim sunt. Hi sequuntur Agnum quocumque ierit. . . .

KING ALFRED'S VERSION OF BOETHIUS'
CONSOLATION OF PHILOSOPHY.

GENESIS.

7. 6-24. *See* Boeth. 34.
10. 1, 6, 8. *See* Boeth. 99.
11. 2-9. *See* Boeth. 99.

DANIEL.

3. 1. *See* Boeth. 99.

ÆLFRIC'S COLLOQUY

PSALMS.

37. 27. *See* Coll. 101.

MATTHEW.

6. 33. Fyrmest sēceað rīce Godes, and rihtwīsnesse hys, and
pās pingc ealle bēop tōgeȳhte¹ ēow. Coll. 99.

23. 27. Swā-swā bergyls mētton ofergeweorke, wipinnan full
stence. Coll. 101.

MATTHEW.

6. 33. † Primum quaerite regnum **23.** 27. † Sicut sepulchrum depicto
Dei, et iustitiam eius, et haec mausoleo, intus plenum fetore.
omnia adicientur vobis.

¹ MS. togehyhte.

ÆLFRIC'S VERSIONS OF ST. BASIL'S HEXAMERON AND ADMONITIO AD FILIUM SPIRITUALEM

GENESIS.

1. 1. God ælmihtig gescēop ærest on anginne heofonan and eorðan. Hex. 2.
1. 7. On ðām ððrum dæge ðre Drihten geworhte firmamentum, ðe men hātað rodor. Hex. 8.
1. 14-18. On ðām fēorðan dæge ðre Drihten gecwæð: Gewurðan nū lēoht — ðæt synd ðā lēohtan steorran on ðām heofonlican rodore — ðæt hī tōdælan magon dæg fram nihte, and hī bēon tō tæcne, and tīda gewyrcon dagum and gēarum, and scīnon on ðām rodore, and onlihton ðā eorðan. God geworhte ðā sōna twā scīnenda lēoht mycele and mære, mōnan and sunnan: ðā sunnan on merigen tō ðæs dæges liehtinge, ðone mōnan on æfen mannum tō lihtinge on nihtlicere tide, mid getācnungum; and ealle steorran hē ēac ðā geworhte. And hē hī gefæstnode on ðām fæstan rodore, ðæt hī ðā eorðan onlihton mid heora mænigfealdum lēoman, and ðæs dæges gŷmdon and ēac ðære nihte, and ðæt lēoht tōdældon and ðā ðeostru on twā. Hex. 12.

GENESIS.

1. 1. In principio creavit Deus caelum et terram.
1. 7. † Secunda die fecit Deus firmamentum.
1. 14-18. Dixit autem Deus, Fiant luminaria in firmamento caeli, et dividant diem ac noctem, et sint in signa et tempora, et dies et annos,

ut luceant in firmamento caeli, et illuminent terram. . . . Fecitque Deus duo luminaria magna: luminare maius, ut praesesset diei, et luminare minus, ut praesesset nocti; et stellas. Et posuit eas in firmamento caeli, ut lucerent super terram, et praesessent diei ac nocti, et dividerent lucem ac tenebras.

1. 22. God hī geblētsode ðā, ðus cweðende tō ðām fixum : Weaxað and bēoð gemenigfylde, and gefyllað ðā sǣ, and ēac ðā fugelas bēon gemenigfylde bufan ðære eorðan ; and hit gewearð ðā swā. Hex. 14.
1. 24. On ðām syxtan dæge ūre Drihten gecwæð : Ācenne sēo eorðe nū cuce nȳtena on heora cynrȳne, and ðā crēopendan wyrmas, and eall dēorcynn on heora cynrȳnum. Hex. 14.
1. 26. And God sylf cwæð ðā : . . . Uton gewyrcean mannan tō ūre anlicnysse and tō ūre gelicnysse, ðæt hē anweald hæbbe ofer eallum fixum, and ofer fugolcynne, and ofer wild-dēorum, and ofer eallum gesceafte. Hex. 18.
1. 28. And God hī ðā geblētsode mid ðyssere blētsunge : Wexað and bēoð gemenigfylde, and gefyllað ðā eorðan, and habbað ēow anweald ofer ðā eorðan, and ofer sǣfyxum, and ofer ðām flēogendum fugelum, and ofer eallum ðām nȳtenum ðe styriað ofer eorðan. Hex. 20.
1. 31. God gescēawode ðā ealle his weorc, and hī wǣron swȳðe gōd. And se syxta dæg wearð swā geendod. Hex. 20.
2. 2, 3. And God ðā gefylde on ðām sefoðan dæge his weorc ðe hē worhte on wunderlicum dihte, and hine ðā gereste, and ðone dæg geblētsode, forðanðe hē on ðām sefoðan dæge geswāc his weorces. Hex. 20.
2. 7. God ðā geworhte of ðære eorðan lāme, mid his hālgum

1. 22. Benedixitque eis, dicens: Crescite et multiplicamini, et replete aquas maris, avesque multiplicentur super terram.

1. 24. Dixit quoque Deus: Producat terra animam viventem in genere suo, iumenta, et reptilia, et bestias terrae secundum species suas. . . .

1. 26. Et ait: Faciamus hominem ad imaginem et similitudinem nostram, et praesit piscibus maris, et volatilibus caeli, et bestiis universaeque terrae, omnique reptili quod movetur in terra.

1. 28. Benedixitque illis Deus, et ait: Crescite et multiplicamini, et replete terram, et subiicite eam, et

dominamini piscibus maris, et volatilibus caeli, et universis animantibus quae moventur super terram.

1. 31. Viditque Deus cuncta quae fecerat et erant valde bona. Et factum est vespere et mane dies sextus.

2. 2, 3. Complevitque Deus die septimo opus suum quod fecerat, et requievit die septimo ab universo opere quod patrarat. Et benedixit diei septimo, et sanctificavit illum, quia in ipso cessaverat ab omni opere suo quod creavit Deus ut faceret.

2. 7. Formavit igitur Dominus Deus hominem de limo terrae, et in-

handum, mannan tō his anlicnysse, and āblēow on his ansȳne liflicne blæd, and hē wearð man geworht on lybbendre sāwle. Hex. 18.

2. 9, 15. *See* Hex. 24.

2. 17. Ne et ðū of ðām trēowe; gif ðū his onbyrgist, ðū bist sōna dēadlic. Hex. 24.

2. 22. God sylf . . . of his ānum ribbe worhte him gemacan. Hex. 18, 20.

3. 1 ff. *See* Hex. 24.

3. 19. Ðær-tō-ēacan hī swuncon and on swāte leofodon, and mid earfoðnyssum him ætes tilodon. Hex. 26.

3. 20. Hyre nama wæs Eva, ūre ealra mōdor. Hex. 20.

3. 23. *See* Hex. 24.

3. 24. Ðær wæs ligen swurd gelōgod æt ðam ingange mid ðām hālgum englum ðe hēoldon ðæt geat. Hex. 28; and *see* Hex. 26.

8. 22. Sædtīma and hærfest, sumor and winter, cyle and hǣtu, dæg and niht, ne geswīcað nǣfre. Hex. 12.

JOSHUA.

7. 1, 18-20, 24. *See* Admonitio (Hex. 54).

1 SAMUEL.

15. 9 ff. *See* Admonitio (Hex. 54).

1 KINGS.

21. 1 ff. *See* Admonitio (Hex. 54).

spiravit in faciem eius spiraculum vitae, et factus est homo in animam viventem.

2. 17. De ligno autem scientiae boni et mali ne comedas; in quocumque enim die comederis ex eo, morte morieris.

2. 22. Et aedificavit Dominus Deus costam, quam tulerat de Adam, in mulierem, et adduxit eam ad Adam.

3. 19. In sudore vultus tui vesceris pane. . . .

3. 20. Et vocavit Adam nomen uxoris suae Heva, eo quod mater esset cunctorum viventium.

3. 24. Elecitque Adam: et collocavit ante paradisum voluptatis cherubim, et flammeum gladium atque versatilem, ad custodiendam viam ligni vitae.

8. 22. Cunctis diebus terrae, sementis et messis, frigus et aestus, aestas et hiems, nox et dies non requiescent.

PSALMS.

1. 3. . . . gelic ðām luftȳmum trēowe ðe grēwð wið ðone strēam, stedefæst on wāetan, and byrð æfre wæstmas on gōdne tīman symle. Admonitio (Hex. 30).
95. 4. Forðāmðe on his handa syndon ealle ðære eorðan gemæru. Hex. 10.
102. 25. Dīnra handa geweore syndon heofonas, Drihten. Hex. 8.
118. 7. God is mīn gefylsta, and ic forðȳ forsēo sōðlice mīne fȳnd. Admonitio (Hex. 36).
148. 4. Heriað hine heofonas, ðāra heofona heofonas; and ēac ðā wæteru ðe bufan heofonas synd, herian hī Godes naman. Hex. 10.
148. 5. Hē sylf hit gecwæð, and hī wurdon geworhte; hē sylf hit bebēad, and hī wurdon gesceapene. Hex. 8.

ISAIAH.

14. 13, 14. . . . cwæð ðæt hē wolde wyrcean his cynesetl bufan Godes tunglum, ofer ðære wolcna hēannysse on ðām norð-dæle, and bēon Gode gelic. Hex. 16.

MATTHEW.

4. 1, 2. Sē gefrēdde hungor, ðā-ðā hē on ðām wēstene wæs ge-

PSALMS.

1. 3. . . . Tamquam lignum quod plantatum est secus decursus aquarum, quod fructum suum dabit in tempore suo. . . .
95. 4. Quia in manu eius sunt omnes fines terrae. . . .
102. 25. . . . Opera manuum tuarum sunt caeli.
118. 7. † Dominus mihi adiutor, et ego deridebo inimicos meos.
148. 4. Laudate eum caeli caelorum; et aquae quae super caelos sunt. laudent nomen Domini.

148. 5. . . . Ipse dixit, et facta sunt; ipse mandavit, et creata sunt.

ISAIAH.

14. 13, 14. Qui dicebas in corde tuo: In caelum conscendam, super astra Dei exaltabo solium meum, sedebo in monte testamenti, in lateribus Aquilonis; ascendam super altitudinem nubium, similis ero Altissimo.

MATTHEW.

4. 1, 2. Tunc Iesus ductus est in desertum a Spiritu, ut tentaretur a

costnod fram dēofle, æfter-ðām-ðe hē fæste fēowertig daga on ān. Admonitio (Hex. 42).

6. 24. Hit is swiðe earfoðe ænigum tō ðeowienne twām hlāfordum, Gode and woruldwelum. Admonitio (Hex. 36).
8. 20. Næfde . . . hwyder hē āhyllde his hēafod. Admonitio (Hex. 42).
11. 30. Crīstes geoc is wynsum, and his byrden swiðe lēoht. Admonitio (Hex. 36).
19. 16-22. Sum rīce man¹ wolde gewitan æt ðām Hælende hū hē mihte habban heofenan rices mȳrðe. Ðā cwæð se Hælend him tō: Ne canst ðū Godes æ? Ne ofsleh ðū mannan; ne unrihtthæm ðū; ne bēo ðū lēas gewita. And hē him andwyrde: Drihten, lēof Hælend, ðas ealle ic gehēold fram mīnre geoguðe. And him andwyrde se Hælend: Ān ðing ðe is wana:² ac gif ðū wille bēon fullfremed, becēapa ealle ðīne æhta, and dæl ðæt wurð ðearfum, and ðū hæfst ðinne goldhord on heofena rīce swā; and cum ðonne tō mē, and fylig mē syððan. Ðā wearð se rīca sārīg swȳðe for his wordum, forðāmðe hē hæfde fela æhta on life ðe him wæron lāðe tō forlætenne swā; and ēode him sōna āweg syððon hē ðiss gehȳrde. Admonitio (Hex. 54, 56).
19. 29. See Admonitio (Hex. 50).
24. 30. See Admonitio (Hex. 42).
26. 64. See Admonitio (Hex. 42).

diabolo. Et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esuriit.

6. 24. Nemo potest duobus dominis servire. . . . Non potestis Deo servire et mammonae.
8. 20. . . . Non habet ubi caput reclinet.
11. 30. Iugum enim meum suave est, et onus meum lene.
19. 16-22. Et ecce unus accedens, ait illi: Magister bone, quid boni faciam ut habeam vitam aeternam? Qui dixit ei: . . . Si autem vis ad

vitam ingredi, serva mandata. Dicit illi: Quae? Iesus autem dixit: Non homicidium facies; non adulterabis; . . . non falsum testimonium dices. . . . Dicit illi adolescens: Omnia haec custodivi a iuventute mea. . . . Ait illi Iesus: Si vis perfectus esse, vade, vende quae habes, et da pauperibus, et habebis thesaurum in caelo; et veni, sequere me. Cum audisset autem adolescens verbum, abiit tristis; erat enim habens multas possessiones.

¹ Perhaps from Luke 18. 18, 'quidam princeps.'

² From Luke 18. 22, 'adhuc unum tibi deest.'

27. 5. Iudas . . . āhēng hine sylfne. Admonitio (Hex. 54).
 27. 26. *See* Admonitio (Hex. 42).
 27. 34. *See* Admonitio (Hex. 42).

MARK.

10. 17–22. *See* Matt. 19. 16–22.
 10. 30. *See* Admonitio (Hex. 50).
 13. 26. *See* Admonitio (Hex. 42).
 14. 62. *See* Admonitio (Hex. 42).
 15. 15. *See* Admonitio (Hex. 42).

LUKE.

2. 7. *See* Admonitio (Hex. 42).
 4. 1, 2. *See* Matt. 4. 1, 2.
 8. 58. *See* Matt. 8. 20.
 10. 18. Ic geseah ðone sceoccan swā-swā scīnende līget feal-
 lende ādūn drēorig of heofonum. Hex. 18.
 14. 28. *See* Admonitio (Hex. 38).
 18. 18, 22. *See* Matt. 19. 16–22, notes.

JOHN.

4. 7. *See* Admonitio (Hex. 42).
 5. 17. Mīn Fæder wyrcð gīt oð ðysne andweardan dæg, and ic
 ēac wyrce. Hex. 20.
 8. 25. Ic sylf eom angin ðe ēow tō sprece. Hex. 4.
 8. 44. Hē ne wunode nā on sōðfæstnyss, forðāmðe sēo sōð-
 fæstnyss nis nāteshwōn on him. Hex. 16.
 12. 6. *See* Admonitio (Hex. 54).
 13. 5. Hē . . . ðwōh his gingrena fēt. Admonitio (Hex. 42).
 19. 1. *See* Admonitio (Hex. 42).

27. 5. . . . Laqueo se suspendit.

LUKE.

10. 18. . . . Videbam Satanam sicut
 fulgur de caelo cadentem.

JOHN.

5. 17. . . . Pater meus usque modo
 operatur, et ego operor.

8. 25. † . . . Ego principium qui et
 loquor vobis.

8. 44. . . . In veritate non stetit, quia
 veritas non est in eo. . . .

13. 5. . . . Coepit lavare pedes dis-
 cipulorum. . . .

1 CORINTHIANS.

15. 4. *See* Hex. 28; 42.

2 CORINTHIANS.

8. 9. Sē wæs hafēnlēas for ūs, se ðe hæfð ealle ðing, ðæt hē ūs gewelgode on his ēceum welum. Admonitio (Hex. 42).

EPHESIANS.

4. 26. Ne lāet ðū ðæt yrre liegean on ðinre heortan ofer sunnan setlunge. Admonitio (Hex. 46).
6. 11 ff. *See* Admonitio (Hex. 36, also note on 36).

1 TIMOTHY.

6. 10. Hēo [gītsung] witodlice is eallra yfela wyrtruma. Admonitio (Hex. 52).

2 TIMOTHY.

4. 1. *See* Admonitio (Hex. 42).

1 JOHN.

2. 4. Se ðe sægð ðæt hē lufie ðone lifiendan God, and his beboda ne healdeð, hē bið ðonne him sylf lēas. Admonitio (Hex. 40).

REVELATION.

1. 7. *See* Admonitio (Hex. 42).

2 CORINTHIANS.

8. 9. . . . Propter vos egenus factus est, cum esset dives, ut illius inopia vos divites essetis.

1 TIMOTHY.

6. 10. Radix enim omnium malorum est cupiditas. . . .

1 JOHN.

EPHESIANS.

4. 26. . . . Sol non occidat super iracundiam vestram.

2. 4. † Qui enim dicit: Diligo Deum, et mandata eius non custodit, mendax est. . . .

SUPPLEMENT TO ÆLFRIC'S HOMILIES

MATTHEW.

2. 1-12. Þā-ðā se Hælend ācenned wæs on þære Iudeiscan Bethleem, on Herodes dagum cynineges, efne, þā cōmon fram ēastdæle middaneardes prȳ tungelwitegan tō þære byrig Hierusalem, þus befrīnende: Hwær is Iudeisere lēoda cyning, se ðe acenned is? Wē gesāwon sōðlice his steorran on ēastdæle, and wē cōmon tō ði þæt wē ūs tō him gebiddan. Hwæt, ðā Herodes cyning þis gehȳrde, wearð micclum āstyred, and eall sēo burhwaru samod mid him. Hē þā gesamnode ealle þā ealdorbiscopas and ðæs folces bōceras, and befrān hwær Crīstes cenningsstōw wære. Hī sǣdon: On þære Iudeiscan Bethleem; þus sōðlice is āwriten þurh pone witegan Micheam: Ēalā þū Bethleem, Iudeisc land, neart ðū nāteshwōn wācost burga on Iudeiscum ealdrum; of ðē cymð se heretoga se ðe gewylt and gewissað Israhela folc. Þā clypode Herodes þā ðrȳ tungelwitegan on sunderspræce, and geornlice hī befrān tō hwylces tīman him ærest se steorra ætēowde; and sende hī tō Bethleem, þus cweðende: Farað ārdlice, and befrīnað be þām cilde; and, ðonne gē hit gemetad, cȳpað mē,

MATTHEW.

2. 1-12. Cum ergo natus esset Iesus in Bethlehem Iuda, in diebus Herodis regis, ecce magi ab oriente venerunt Ierosolyman, dicentes: Ubi est qui natus est rex Iudaeorum? Vidimus enim stellam ejus in oriente, et venimus adorare eum. Audiens autem Herodes rex turbatus est, et omnis Ierosolyma cum illo; et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus

nascetur. At illi dixerunt ei: In Bethlehem Iudae; sic enim scriptum est per prophetam: Et tu Bethlehem, terra Iuda, nequaquam minima es in principibus Iuda; ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes, clam vocatis magis, diligenter didicit ab eis tempus stellae quae apparuit eis; et mittens illos in Bethlehem, dixit: Ite, et interrogate diligenter de puero; et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. Qui cum

þæt ic mage mē tō him gebiddan. Þā tungelwītegan fērdon æfter þæs cyninges spræce; and efne, þā se steorra þe hī on ēastdæle gesāwon glād him beforan, oð-þæt hē gestōd bufan þām gesthūse þær þæt cild on wunode. Hī gesāwon pone steorran, and pearle blissodon. Eodon þā inn, and þæt cild gemetton mid Marian his mēder, and, nyðerfeallende, hī tō him gebædon. Hī geopenodon heora hordfatu, and him lāc geoffrodon — gold, and rēcels, and myrran. Hwæt, þā God on swefne hī gewarnode and bebēad þæt hī eft ne gecyrdon tō þām rēðan cyninge Herode, ac þurh oðerne weg hine forcyrdon, and swā tō heora ēpele becōmon. Arch. 101. 312.

3. 2. Behrēowsiað ēowre synna and wyrcað dædbōte, forðanpe Godes rīce genēalæhð. Arch. 102. 29.

3. 5, 6. Þā cōm þæt Iudeisce folc tō Iohanne, and andetton him heora synna, and hē hī fullode on ðære ēa Iordane.

Arch. 102. 29.

3. 11. *See* Luke 3. 9–16, note 2.

4. 18–22. Crīst on sumere tīde fērde wið þære Galileiscan sē, and geseah twegen gebrōðra, Simonem, se wæs gecīged Petrus, and his brōðer Andream, wurpende heora nett on sē; hī wæron sōðlice fisceras. Þā cwæð se Hælend him tō: Fyligað mē, and ic dō þæt gē beoð manna fisceras. Hī ðærrihte forlēton heora nett, and him fyligdon. Se Hælend ðā, þanon stæppende, gemette oðre twēgen gebrōðra, Iacobum and

audissent regem, abierunt; et ecce, stella quam viderant in oriente antecedeat eos, usque dum veniens staret supra ubi erat puer. Videntes autem stellam gavisī sunt gaudio magno valde. Et intrantes domum, invenerunt puerum cum Maria matre ejus, et procidentes adoraverunt eum; et, apertis thesauris suis, obtulerunt ei munera — aurum, thus, et myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam.

3. 2. . . . Poenitentiam agite; appropinquavit enim regnum caelorum.

3. 5, 6. Tunc exibat ad eum Ierosolyma, et omnis Iudaea, et omnis regio circa Iordanem, et baptizabantur ab eo in Iordane, confitentes peccata sua.

4. 18–22. Ambulans autem Iesus iuxta mare Galilaeae, vidit duos fratres — Simonem qui vocatur Petrus, et Andream fratrem ejus — mittentes rete in mare; erant enim piscatores. Et ait illis: Venite post me, et faciam vos fieri piscatores hominum. At illi continuo, relictis retibus, secuti sunt eum. Et, procedens inde, vidit alios duos fratres — Iacobum Zebe-

Iohannem, on scipe mid heora fæder Zebedeo remigende heora nett, and hē hī tō him clypode. Hī ēac ðærrihte forlēton heora fæder and nett, and Crīste fyligdon. Arch. 101. 323.

|| Cumað æfter mē, and ic dō þæt gē bēoð manna fisce-ras. Arch. 101. 323.

5. 1-12. . . . þæt se Hælend on sumere tide gēsawe micele meniu him filigende; þā āstāh hē ūp tō ānre dūne. Þā-ðā hē gesæt, þā genēalæhton his leorningnihtas him tō; and hē undyde his mūd, and hī lærde, pus cweðende: Ēadige bēoð þā gāstlican pearfan, forðanðe heora is heofonan rīce. Ēadige bēoð þā liðan, forþanðe hī geāhniað þæt land. Ēadige bēoð þā ðe hēofiað, forðanðe hī bēoð gefrēfode. Ēadige bēoð þā ðe synd ofhingrode and ofðyrste æfter rihtwīsnysse, forðanðe hī bēoð gefyllde. Ēadige bēoð þā mildheortan, forðanðe hī begytað mildheortnysse. Ēadige bēoð þā clænheortan, forðanðe hī gesēoð God sylfne. Ēadige bēoð þā gesibsuman, forðanðe hī bēoð Godes bearn gecīgede. Ēadige bēoð þā ðe poliað ēhtnysse for rihtwīsnysse, forðanðe heora is heofonan rīce. Gē bēoð ēadige þonne ēow man wyrigð, and ēower ēht, and ælc yfel ongēan ēow sprecð, lēogende, for mē. Blissiað and fægnað, forðanþe ēower mēd is mænigfeald on heofonum. Arch. 101. 322, 323.

6. 24-33. Ne mæg nān man twām hlāfordum samod þēowian: oððe hē pone ænne hatað and pone oðerne lufað, oððe hē hine

daei, et Ioannem fratrem ejus — in navi cum Zebedaeo patre eorum, deficientes retia sua; et vocavit eos. Illi autem statim, relictis retibus et patre, secuti sunt eum.

5. 1-12. Videns autem Iesus turbas, ascendit in montem. Et cum sedisset, accesserunt ad eum discipuli ejus; et, aperiens os suum, docebat eos, dicens: Beati pauperes spiritu, quoniam ipsorum est regnum caelorum. Beati mites, quoniam ipsi possidebunt terram. Beati qui lugent, quoniam ipsi consolabuntur. Beati qui esuriunt et sitiunt iustitiam, quoniam ipsi saturabun-

tur. Beati misericordes, quoniam ipsi misericordiam consequentur. Beati mundo corde, quoniam ipsi Deum videbunt. Beati pacifici, quoniam filii Dei vocabuntur. Beati qui persecutionem patiuntur propter iustitiam, quoniam ipso-rum est regnum caelorum. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes, propter me; gaudete et exultate, quoniam merces vestra copiosa est in caelis. . . .

6. 24-33. Nemo potest duobus dominis servare; aut enim unum odio

tō pām ānum geðēot and pone ððerne forsihð. Ne mage gē sōðlice pēowian Gode and ēowres fēos gestreōne. Fordī ic secge ēow pæt gē tō swiðe ne hogian ymbe ēowerne bigleofan ānd ēowerum scrūde; māre is sēo sāwul and betera þonne pā gewæda. Behealdað pā fugelas, þe ne sāwað, nē ne ripað; ac ēower heofonlica Fæder hī āfēt. Lā hū, ne synd gē beteran þonne pā fugelas? Hwile ēower mæg geīcan āne elne tō his āgenum wæstme? And hwī synt gē carfulle be ēowerum scrūde? Behealdað pā lilian, hū hēo weaxt; hēo ne swincð, nē ne spinð; ic sæcge ēow tō sōðan pæt furðon Salomon on eallum his wuldre næs swā fægere ymbscrýd swā-swā lilian bēoð. Gif God pā wyrta, þe nū tō-dæg bēoð, and tōmerien bēoð forswælede, swā fægere frætewað, hū miclele swiðor mæg hē ēow scrýdan? Eornostlice ne bēo gē hogiende, and cweðende: Hwæt sceole wē etan, oððe hwæt drincan, oððe mid hwām bēo wē ymbscrýdde? Ealle pās ping sēcað pā hǣðenan. Sōðlice ēower heofonlica Fæder wāt pæt gē ealles pyses behōfiað. Sēcað ærest Godes rīce and his rihtwisnyse, and ealle pās ping ēow bēoð pārtō geēacnode. Arch. 102. 39, 40.

7. 15-21. Behealdað ēow wið lēasum witegum, þe ēow tō cumað on scēapa hīwum; hī sōðlice syndon wiðinnan rēafiende wulfas. Gē oncnāwað hī be heora wæstmum. Hwā gaderað

habebit et alterum diligit, aut unum sustinebit et alterum contemnet. Non potestis Deo servire et mammonae. Ideo dico vobis: Ne solliciti sitis animae vestrae quid manducetis, neque corpori vestro quid induamini; nonne anima plus est quam esca, et corpus plus quam vestimentum? Respicite volatilia caeli, quoniam non serunt neque metunt, . . . et Pater vester caelestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans potest adiicere ad staturam suam cubitum unum? Et de vestimento quid solliciti estis? Considerate lilia agri, quomodo crescunt; non laborant,

neque nent; dico autem vobis quoniam nec Salomon in omni gloria sua coopertus est sicut unum ex istis. Si autem foenum agri, quod hodie est, et cras in clibanum mittitur, Deus sic vestit, quanto magis vos modicae fidei? Nolite ergo solliciti esse, dicentes: Quid manducabimus, aut quid bibemus, aut quo operiemur? Haec enim omnia gentes inquirunt. Scit enim Pater vester quia his omnibus indigetis. Quaerite ergo primum regnum Dei, et iustitiam eius, et haec omnia adicientur vobis.

7. 15-21. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt

æfre wīnberian of ðornum, oððe ficæppla of brēmlum? Ælc gōd trēow wyrceð gōde wæstmas, and yfel trēow wyrceð yfele wæstmas. Ne mæg þæt gōde trēow wyrcean yfele wæstmas, nē þæt yfele trēow gōde wæstmas. Ælc trēow þe ne wyrceð gōde wæstmas bið forcorfen, and on fýre āworpen. Witodlice gē oncnāwað hī be heora wæstmum. Ne færð intō heofonan rice ælc þæra þe cweð tō mē : Drihten, Drihten ; ac se ðe wyrceð mīnes Fæder willan se ðe on heofonum is, sē færð intō heofonan rice. Arch. 102. 38.

8. 23-27. Ure Drihten āstāh on scip, and him filigdon his leorningenihtas. Efne, pā færllice ārās micel styrung and hrēohnys on ðære sǣ, swā þæt þæt scip wearð mid ȝðum oferpeaht. Se wind him stōd ongēan mid ormætum blæde ; and se Hælend wearð on slæpe on ðām stēorsetle.¹ pā genēalæhton his leorningenihtas, and hine āwrehton, þus cweðende : Drihten, gehelp ūre, wē losiað. Hē andwyrde : Ēalā gē lýtles gelēafan, tō hwī synd gē āfyrhte ? Hē ārās pā, and pīwde þone wind and pā sǣ, and hēt hī stille bēon. Hwæt, pā sona wearð geworden micel smyltnys on ðære sǣ, swā þæt pā rēðran micclum wundriende cwædon : Hwæt lā, hwile is þēs, þæt ægðer ge windas ge sǣ him gehyrsumiað ? Arch. 102. 36.

lupi rapaces. A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas, aut de tribulis ficus ? Sic omnis arbor bona fructus bonos facit, mala autem arbor malos fructus facit. Non potest arbor bona malos fructus facere, neque arbor mala bonos fructus facere. Omnis arbor quae non facit fructum bonum, excidetur et in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Non omnis qui dicit mihi : Domine, Domine, intrabit in regnum caelorum ; sed qui facit voluntatem Patris mei qui in caelis est, ipse intrabit in regnum caelorum.

8. 23-27. Et ascendente eo in naviculam, secuti sunt eum discipuli eius. Et ecce motus magnus factus est in mari, ita ut navicula operiretur fluctibus ; ipse vero dormiebat. Et accesserunt ad eum discipuli eius, et suscitaverunt eum, dicentes : Domine, salva nos, perimus. Et dicit eis Iesus : Quid timidi estis, modicae fidei ? Tunc surgens imperavit ventis et mari, et facta est tranquillitas magna. Porro homines mirati sunt, dicentes : Qualis est hic, quia venti et mare obediunt ei ?

¹ From Mark 4. 38, 'in puppi.'

8. 28. *See Mark 5. 1-15, 18-20, note 1.*
9. 9-13. *Þā-ðā se Hælend fērde on sumere byrig, ðā geseah hē sittan sumne mannan æt tollsetle, Matheus gehāten; and hē cwæð tō him: Folga mē. Matheus ārās þærrihte fram his tolle, and filigde ðām Hælende, and gelaðode hine þæs dæges tō his hūse.¹ Efne, ðā cōmon fela gerēfan and synfulle men, and sēton æt ðām gereorde mid þām Hælende and his leorningcnihtum. Hwæt, ðā þā Iudeiscan sunderhālgan and bōceras þæt gesāwon, and mid ceorunge cwædon tō Crīstes leorningcnihtum: Hwæt lā, hwī gereordað ēower lārēow hine mid ðisum mǣnfullum mannum and synfullum? Ðā of[er]-hȳrde þæt se Hælend, and cwæð: Nis nān nēod þām strangum nānes lāces, ac ðām ðe yfele sind gehæfde. Farað nū, and leorniað hwæt ðis mǣne: Ic wylle mildheortnysse, and nā offrunge. Ne cōm ic nā tō clipigenne ðā rihtwisan, ac ðā synfullan, tō dædbōte.* Arch. 102. 40.
14. 13. *Se Hælend wæs gebisgod betwux micelre meniu on ānum wēstene.* Arch. 102. 37.
14. 22-36. *Þā hēt hē his leorningcnihtas faran tō sciipe, and offerōwan pone brym, oð-ðæt hē ðā meniu forlætan mihte. Hē ðā æt nēxtan forlēt þæt folc, and āstāh āna ūp tō ānre dūne and wolde hine gebiddan, and ābād pær āna oð*
9. 9-13. *Et cum transiret inde Iesus, vidit hominem sedentem in telonio, Matthaeum nomine; et ait illi: Sequere me. Et surgens secutus est eum. Et factum est, discumbente eo in domo, ecce multi publicani et peccatores venientes discumbebant cum Iesu et discipulis eius. Et videntes Pharisei dicebant discipulis eius: Quare cum publicanis et peccatoribus manducat magister vester? At Iesus audiens ait: Non est opus valentibus medicus, sed male habentibus; euntes autem discite quid est: Misericordiam volo, et non sacrificium. Non enim veni vocare iustos, sed peccatores.*
14. 13. . . . *Secessit . . . in locum desertum seorsum; et, cum audissent turbae, secutae sunt eum pedestres de civitatibus.*
14. 22-36. *Et statim compulit Iesus discipulos ascendere in naviculam, et praecedere eum trans fretum, donec dimitteret turbas. Et, dimissa turba, ascendit in montem solus orare; vespere autem facto, solus erat ibi. Navicula autem in medio mari iactabatur fluctibus; erat enim contrarius ventus. Quarta autem vigilia noctis venit ad eos ambulans super mare. Et videntes eum super mare ambulantem, turbati sunt, dicentes: Quia phan-*

¹ Cf. Luke 5. 29.

æfen. Þā ārās wiðerræde wind ongēan his leorningcnihta rēwette, and þæt scip wearð getorfod mid yðum on midere þære sǣ. Þā on ðære fēorðan wæccan þære nihte, þæt is wið hancered, cōm se Hǣlend gangende ūpon ðære sǣ. Hī hine gesāwon gangende ūpon ðære sǣ, and wurdon āstyrede, cweðende þæt hit sum gedwimor wære, and hrȳmdon swiðe āfyrhte. Se Hǣlend þærrihte hī gespræc: Habbað ēow trūwan; ic hit eom; ne bēo ge ofdrædde. Þā andwyrde Petrus and cwæð: Drihten, gif þū hit sȳ, [hāt]¹ mē gang[an tō ðē] ūpon ðām w[ætere]. Drihten cwæð: Cum tō mē. Þā āstāh Petrus of ðām scipe, and ēode tō ðām Hǣlende. Mid pām þā geseah hē pone strangan wind, and ongan tō forhtienne, þā dēaf hō, and clypode tō ðām Hǣlende: Drihten, help mīn. Se Hǣlend þærrihte āstrehte his hand, and gelæhte Petrum, and cwæð: þū lȳtles gelēafan, hwī twȳnode pē? Drihten þā āstāh intō pām scipe and Petrus samod, and se wind sōna gestilde. Sōðlice þa scipmen cōmon to Drihtne, and fēollan tō his fōtum, pus cweðende: Tō sōðan þū eart Godes Sunu. Hī ðā rēowon oð-ðæt hī cōmon tō ðām lande Genesar. Hwæt, þā þæt landfolc geāxodon his tōcyme, and sendon geond ealne pone eard, and brōhton him tō ealle heora untruman, and hine georne bādon þæt hī hūru mōston hreppan his hrēafes fnædu. Se Hǣlend þā gepafode, and swā feala swā his rēafe hrepodon wurdon þærrihte gehælede. Arch. 102. 37.

tasma est. Et prae timore clamarunt. Statimque Iesus locutus est eis, dicens: Habete fiduciam; ego sum; nolite timere. Respondens autem Petrus dixit: Domine, si tu es, iube me ad te venire super aquas. At ipse ait: Veni. Et descendens Petrus de navicula, ambulabat super aquam ut veniret ad Iesum. Videns vero ventum validum timuit; et, cum coepisset mergi, clamavit dicens: Domine, salvum me fac. Et continuo Iesus extendens manum apprehendit

eum, et ait illi: Modicae fidei, quare dubitasti? Et cum ascendissent in naviculam, cessavit ventus. Qui autem in navicula erant venerunt et adoraverunt eum, dicentes: Vere Filius Dei es. Et cum transfretassent, venerunt in terram Genesar. Et cum cognovissent eum viri loci illius, miserunt in universam regionem illam, et obtulerunt ei omnes male habentes, et rogabant eum ut vel fimbriam vestimenti eius tangerent. Et quicumque tetigerunt, salvi facti sunt.

¹ Words in square brackets are supplied from Thorpe's edition of the Homilies (2. 390), having been cut off in binding the MS.

14. 27. See Luke 24. 36-47, note.

15. 21-28. *Þā fērde hē ðanon tō ðære burhscīre þe is gehāten Tyrus, and tō ðære oðre þe is gehāten Sidon. And efne, ðā fērde ān Chananeisc wīf of ðām gemærum tōgēanes ðām Hælande, and him tō clypode, þus cweðende: Dauides bearn, gemiltsa mē; mīn dohtor is yfele fram dēofle gedreht and āwēdd. Hē suwade, and hire nān word ne geandwyrde. Þā genēalēhton his leorningenihtas him tō, and hine bædon: Lā lēof, forlæt hī, forðanðe hēo clypað æfter ūs. Þā andwyrde se Hælend and cwæð: Ne eom ic āsend būton tō ðām scēapum Israhela hīwrædenne ðe losedon. Mid þām ðā cōm þæt wīf, and hī āstrehte æt his fōtum, þus cweðende: Drihten lēof, help mīn. Hē andwyrde: Nis nā gōd þæt man nyme his bearna hlāf, and āwurpe hundum. Þæt wīf andwyrde: Gēa, lēof Drihten, swā-ðeah ðā hwelpas etað of ðām crumum þe feallað of heora hlāfordes mýsan. Þā andwyrde se Hælend þām wīfe and cwæð; Ealā ðū wīf, micel is ðīn gelēafa; getīmige ðē swā-swā ðū wilt. And ðærrihte of ðære tīde wearð hire dohtor gehæled and gewittig.* Arch. 102.

32, 33.

18. 1-10. . . . þæt Drihtnes leorningenihtas tō him genēalæhton, þus cweþende: Lā lēof, hwā is fyrrest manna on heofonan rice? Se Hælend him ðā tō geclypode sum lýtcl cild, and hēt hit standan heom tōmidde, and cwæð: Sōð ic ēow

15. 21-28. Et egressus inde Iesus secessit in partes Tyri et Sidonis. Et ecce mulier Chananaea a finibus illis egressa clamavit, dicens ei: Miserere mei, Domine, fili David; filia mea male a daemonio vexatur. Qui non respondit ei verbum. Et accedentes discipuli eius rogabant eum, dicentes: Dimitte eam, quia clamat post nos. Ipse autem respondens ait: Non sum missus nisi ad oves quae perierunt domus Israel. At illa venit, et adoravit eum, dicens: Domine, adiuva me. Qui respondens ait: Non est bonum sumere panem filiorum et mit-

tere canibus. At illa dixit: Etiam, Domine, nam et catelli edunt de micis quae cadunt de mensa dominorum suorum. Tunc respondens Iesus ait illi: O mulier, magna est fides tua; fiat tibi sicut vis. Et sanata est filia ejus ex illa hora.

18. 1-10. . . . Accesserunt discipuli ad Iesum, dicentes: Quis, putas, maior est in regno caelorum? Et advocans Iesus parvulum, statuit eum in medio eorum, et dixit: Amen dico vobis: Nisi conversi fueritis, et efficiamini sicut parvuli, non intrabitis in regnum caelorum. Quicumque ergo humiliaverit se

secge: Ne fare gē intō heofonan rīce, būton gē bēon āwende, and gewordene swā-swā pis cild. Witodlice se ðe hine sylfne geēadmēt swā-swā pis cild, hē bið mære on heofonan rīce. And se ðe underfēhð ænne swylcne lýtling on mīnum naman, hē underfēhð mē sylfne. Se ðe geæswicað ānum þyssera lýtlinga þāra þe on mē gelyfað, sēlre him wære þæt his swýre wære getiged tō ānum cwyrnstāne, and hē swā wurde besenct on dēoppre sǣ. Wā middanearde for æswicungum; nēod is þæt æswicunga cuman, þeah wā ðām menn þe æswicunga of cumað. Gif þīn hand oððe þīn fōt þē æswicige, āceorf of þæt lim, and wurp fram þē; betere þē bið þæt ðū wanhāl oððe healt fare tō ðām ēcan life þonne þū mid eallum limum bēo āsend tō ēcum fýre. Gyf þīn ēage þē æswicige, hola hit ūt, and āworp fram ðē; sēlre þē bið ānēgede faran tō heofonan rīce þonne mid twām ēagum bēon āworpen on ēce sūsle. Behealdað þæt gē ne forsēon nænne þyssera lýtlinga; ic secge ēow þæt heora englas symle gesēoð mīnes Fæder ansýne se ðe on heofonum is. Arch. 101. 321, 322.

19. 27-29. On ðære tide cwæð Petrus se apostol tō ðām Hǣlende: Efne, wē forlēton ealle woruldþing, and þē ānum filiað; hwæt dēst þū ūs tō lēane? Se Hǣlend him andwyrde: Sōð ic ēow secge þæt gē þe mē fyliað sceolon sittan ofer twelf dōmsetlum on ðære edcennīnge, þonne ic sitte on setle mīnes

sicut parvulus iste, hic est maior in regno caelorum. Et qui susceperit unum parvulum talem in nomine meo, me suscipit. Qui autem scandalizaverit unum de pusillis istis qui in me credunt, expedit ei ut suspendatur mola asinaria in collo eius, et demergatur in profundum maris. Vae mundo a scandalis; necesse est enim ut veniant scandala, verumtamen vae homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalizat te, abscinde eum, et proice abs te; bonum tibi est ad vitam ingredi debilem vel claudum, quam duas

manus vel duos pedes habentem mitti in ignem aeternum. Et si oculus tuus scandalizat te, erue eum, et proice abs te: bonum tibi est cum uno oculo in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Videte ne contemnatis unum ex his pusillis; dico enim vobis quia angeli eorum in caelis semper vident faciem Patris mei qui in caelis est.

19. 27-29. Tunc respondens Petrus dixit ei: Ecce nos reliquimus omnia, et secuti sumus te; quid ergo erit nobis? Iesus autem dixit illis: Amen dico vobis quod vos qui secuti estis me, in regenera-

mægenþrymmes, and gē þonne dēmað twelf Israhela mæigðum. And ælc þēra þe forlæt for mīnum naman fæder oððe mōder, gebrōðru oððe geswustru, wif oððe bearn, land oððe gebytlū, be hundfealdum him bið forgolden, and hē hæfð þær-tō-ēacan þæt ēce lif. Arch. 101. 319, 320.

20. 1-16. . . . þæt heofonan rīce wære gelic sumum hīredes ealdre, se ðe fērde on ærnemerigen, and wolde hȳrian wyrhtan intō his winearde. Þā gewearð þām hlāforde and þām hȳrigmannum wið ānum peninge, and hēo ēodon intō þām winearde. Eft ymbe undern dāges ēode þæs wineardes hlāford ūt, and gemētte mā hȳrmenn standan īdele on ðære stræt; and hē cwæð him tō: Gāð intō mīnum winearde, and ic sylle ēow þæt riht bið. Hī ēodon þā tō his weorce be ðām gehāte. Ymbe midne dæg and on nōntide ēode se hīredes ealdor ūt, and dyde hand swā gelice. Æt nēxtan, twā tīda ofer nōn, ēode se hlāford ūt, and gemētte mā wyrhtan standan, and him tō cwæð: Hwī stande gē hēr ealne dæg æmtige? Hī andwyrðan: Forðanþe ūs nān man ne hȳrede. Se hlāford cwæð: Gāð intō mīnum winearde. Witodlice on æfnunge cwæð se hlāford tō his wīcnere: Clypa þās wyrhtan, and āgyld him heora mēde; fōh on ðām endenēxtum oð-ðæt þū cume tō ðām fyrmostum. Þā cōmon þā endenēxtan þe on

tione cum sederit Filius hominis in sede maiestatis suae sedebitis et vos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut uxorem, aut filios, aut agros, propter nomen meum, centuplum accipiet, et vitam aeternam possidebit.

20. 1-16. Simile est regnum caelorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam. Et egressus circa horam tertiam, vidit alios stantes in foro

otiosos, et dixit illis: Ite et vos in vineam meam, et quod justum fuerit dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam, et fecit similiter. Circa undecimam vero exiit, et invenit alios stantes, et dicit illis: Quid hic statis tota die otiosi? Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam. Cum sero autem factum esset, dicit dominus vineae procuratori suo: Voca operarios, et redde illis mercedem, incipiens a novissimis usque ad primos. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios.

æfnunge wæron gehyrede, and heora ælc underfēng ænne pæning. Hwæt, pā fyrmestan, þe on ærnemerigen cōmon, wēndon pæt hī mārān mēde onfōn sceoldon; pā underfengon hī ænlīpige penegas, swā-swā pā oðre. Pā ongunnon hī to ceorigenne ongēan pām hīredes ealdre, and cwædon: Pās endenextan menn worlton āne tid, and pū dydest hī ūs gelice æt ðære hýre, wē ðe bāron ðā byrðene pyses dæges and hīetan. Pā andwyrde se hlāford, and cwæð tō heora ānum: Pū frēond, ne dō ic pē nænne tēonan; hū lā, ne gewearð unc tō ānum peninge? Nim pæt pīn is, and gā ðē forð; ic wille sōðlice syllan þysum latestan swā micel swā pē. Hū, ne mōt ic dōn pæt ic wille? oððe pīn ēage is yfel, for-ðām ic eom gōd? Þus wæron pā latestan fyrmeste, and pā fyrmeste endenēxte; feala synd gecēgede, and fēawa gecorene. Arch. 102. 31.

21. 1-9. Se Hælend fērde tō ðære byrig Hierusalem, and, ðā-ðā hē genēalæhte ðære dūne Oliueti, pā sende hē his twēgen leorningcnihtas, þus cweðende: Gāð tō ðære byrig þe ēow ongēan is, and gē gemētað pærrihte getīgedne assan, and his folan samod; untýgað hī, and lādað tō mē. Gif ēow hwā wiðstande, secgað þonne pæt se hlāford heora behōfað, and hē hī sent eft ongēan. Hī ðā ēodon, and gemēttan þone assan and his folan, and woldon lēdan tō ðām Hælende. Pā cwæð pæs assan hlāford: Tō hwī untige gyt ðone assan? ¹

Venientes autem et primi, arbitrati sunt quod plus essent accepturi; acceperunt autem et ipsi singulos denarios. Et accipientes murmurabant adversus patremfamilias, dicentes: Hi novissimi una hora fecerunt, et pares illos nobis fecisti, qui portavimus pondus diei et aestus. At ille respondens uni eorum dixit: Amice, non facio tibi iniuriam; nonne ex denario convenisti mecum? Tolle quod tuum est, et vade; volo autem et huic novissimo dare sicut et tibi. Aut non licet mihi quod volo facere? an oculus tuus nequam est,

quia ego bonus sum? Sic erunt novissimi primi, et primi novissimi; multi enim sunt vocati, pauci vero electi.

21. 1-9. Et cum appropinquassent Ierosolymis, et venissent Bethphage ad montem Oliveti, tunc Iesus misit duos discipulos, dicens eis: Ite in castellum quod contra vos est, et statim invenietis asinam alligatam, et pullum cum ea; solvite, et adducite mihi. Et si quis vobis aliquid dixerit, dicite quia Dominus his opus habet, et confestim dimittet eos. Hoc autem totum factum est ut adimpleretur

¹ From Luke 19. 33, 'Dixerunt domini eius ad illos: Quid solvitis pullum?'

Hī cwædon swā-swā him Crīst bebēad, and gebrōhten ðone assan and his folan to ðām Hælende, and wurpon heora rēaf uppan ðone folan, þe nān man ær ne bestrād;¹ and se Hælend rād uppan ðām folan tō ðære byrig Hierusalem. Þis gewīt-egode ær Isaias se wītega, ðus cweðende: Seegað Siones dehter: Efne, ðīn cyning cymð tō ðē swīðe geþwære, on assan rīdende. Þā gēaxode þæt gelēaffulle folc binnan þære byrig þæt se Hælend him wæs tōweard; ðā ēodon hī tō-gēanes him,² and wurpon hira rēaf under þæs assan fēt, and briegodon ðām Hælende. Sume hēowon bōgas of trēowum, and ðā wurpon under þæs assan fēt. And ēodon ðā, sume beforan, sume bæftan, and hī ealle sungon: Sý hālu Dauides bearne; sý geblētsod Israhela cyning,³ se ðe cōm on Godes naman; bēo sibb on heofenum, and wuldor on hēannysse.

Arch. 101. 313, 314.

21. 14. Þā genēalæhton him tō blinde and healte, and hē hī gehæalde. Arch. 101. 320.

22. 1-14. Drihten wæs sprecende on sumere tīde tō his apostolum mid bigspellum, þus cweðende: Heofonan rīce is gelīc sumum cyninge þe worhte his sunu gifte. Þā sænde hē his bydelas tō gelaðienne his underpēoddan tō ðām giftum, ac hī noldon cuman. Þā sende hē eft oðre bydelas, and cwæð:

quod dictum est per prophetam, dicentem: Dicite filiae Sion: Ecce rex tuus venit tibi mansuetus, sedens super asinam et pullum filium subjugalis. Euntes autem discipuli fecerunt sicut praecepit illis Iesus. Et adduxerunt asinam et pullum, et imposuerunt super eos vestimenta sua, et eum desuper sedere fecerunt. Plurima autem turba straverunt vestimenta sua in via; alii autem caedebant ramos de arboribus, et sternebant in via. Turbae autem quae praecedebant,

et quae sequebantur, clamabant dicentes: Hosanna filio David; benedictus qui venit in nomine Domini; hosanna in altissimis.

21. 14. Et accesserunt ad eum caeci et claudi, . . . et sanavit eos.

22. 1-14. Et respondens Iesus dixit iterum in parabolis eis, dicens: Simile factum est regnum caelorum homini regi qui fecit nuptias filio suo. Et misit servos suos vocare invitatos ad nuptias, et nolabant venire. Iterum misit alios servos, dicens: Dicite invitatis: Ecce pran-

¹ From Luke 19. 30, 'cui nemo unquam hominum sedit.'

² From John 12. 12, 13, 'Turba multa, quae venient ad diem festum, cum audissent quia venit Iesus Ierosolymam, . . . processerunt obviam ei.'

³ From Luke 19. 38, 'rex.'

Secgað þām gelaðedum : Efne, ic gearcode mīne gōd, ic ofslōh mīne fearras and gemæste fugelas, and ealle mīne þing ēow gearcode ; cumað tō þām giftum. Hī sōðlice hit forgȳmleāsodon, and fērdon, sume tō heora tūnum, sume tō hēora cēape ; sume ēac gelahton pā ærendracan, and mid tēonan hī gewāhton, and ofslōgon. Hwæt, se cyning pā swiðlice yrsode, pā-pā hē pæt geāxode, and sende his here tō, and pā manslagan fordyde, and heora burh forbærnde. Syððan eft hē cwæð tō his pegnum : Þās gyfta synd gegearcode, ac ðā ðā ic pærto gelaðode nāron his wyrðe. Farað nū to wegena ūtscytum, and swā-hwylce-swā gē gemētað laðiað tō ðisum gyftum. Hī ðā fērdon geond wegas, and gegaderodon ealle pā ðe hī gemetton, yfele and gōde ; and gesetton pā gyftu endemes. Þā cōm se cyning in, and scēawode pā gebēoras ; and geseah pær ænne mannan þe næs mid giftlicum rēafe geserȳd, and cwæð him tō : Þū frēond, hūmeta dorstest þū in gān betwux þysum gebēorum būton gyftlicum rēafe ? Hē ðā ādumbode. Þā cwæð se cyning to his pēningmannum : Bindað hine handum and fōtum, and wurpað on ðām yttrum pēostrum ; pær bið wōp and tōða gebit. Feala synd gelaðode, and fēawa gecorene. Arch. 101. 322.

25. 1-13. . . . pæt heofonan rīce wære gelic tȳn mædenum, pā genāmon heora lēohtfætu, and ēodan tōgēanes þām brȳdguman

dium meum paravi, tauri mei et altilia occisa sunt, et omnia parata; venite ad nuptias. Illi autem neglexerunt, et abierunt, alius in villam suam, alius vero ad negotiationem suam; reliqui vero tenuerunt servos eius et contumeliis affectos occiderunt. Rex autem cum audisset, iratus est, et, missis exercitibus suis, perdidit homicidas illos, et civitatem illorum succendit. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant non fuerunt digni. Ite ergo ad exitus viarum, et quoscumque inveneritis vocate ad nuptias. Et egressi servi eius in vias, congre-

gaverunt omnes quos invenerunt, malos et bonos; et impletae sunt nuptiae discumbentium. Intravit autem rex ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali, Et ait illi: Amice, quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris: Ligatis manibus et pedibus eius, mittite eum in tenebras exteriores; ibi erit fletus et stridor dentium. Multi enim sunt vocati, pauci vero electi.

25. 1-13. Tunc simile erit regnum caelorum decem virginibus, quae accipientes lampades suas exierunt

and pære brýde. þāra mædena wæron fif stunte, and fif snotere. Witodlice þā fif stuntan nāmon heora lēohtfætu, and nænne ele tō ðære lihtinge; and þā snoteran genāmon ele on heora fætelsum mid heora lēohtfætum. þā elcode se brýdguma mid his tōcyme, and þā mædenu begunnon tō hnappienne, oð-ðæt hī ealle slēpon. þā on middere nihte wearð clypung gehýred: Efne, hēr cymð se brýdguma; gāð him tōgēanes. þā ārison ealle þā mædenu, and gearcodan heora lēohtfætu. And þā stuntan cwædon tō ðām snoterum: Syl- lað ūs sumne dæl ēowres eles, forðanðe ūre lēohtfætu synd ācwencte. þā snoteran mædenu andwyrdon þām stuntum, and cwædon: þī-læs-þe hit ne genihtsumie ūs and ēow, farað tō ðām syllendum, and bycgāð ēow ele. þā, mid-þām-þe hī fērdon ymbe þone cēap, þā cōm se brýdguma; and þā fif mædenu, þe mid þām lēohte gearwe wæron, fērdon mid him intō ðām gyftum; and þæt geat wearð belocen. þā æt nēxtan cōmon þā stuntan mædenu, and clypodon tō ðām brýdguman: Hlāford, hlāford, hāt geopenian ūs þæt geat. Hē andwyrde: Sōð ic seege: Ne can ic ēow. Waciað eornostlice, forðanþe gē nyton þone dæg nē ðā tīde. Arch. 102. 42.

25. 14-23. Sum rīce man wolde faran on elðeodigne eard. þā clypode hē his þēowan him tō, and betæhte heom his gōd. Sumum hē betæhte fif pund, sumum twā pund, sumum ān, ælcum be his āgenre mihte, and hēt hī mid þām fēo him

obviam sponso et sponsae. Quinque autem ex eis erant fatuae, et quinque prudentes. Sed quinque fatuae, acceptis lampadibus, non sumpserunt oleum secum; prudentes vero acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitaverunt omnes et dormierunt. Media autem nocte clamor factus est: Ecce sponsus venit; exite obviam ei. Tunc surrexerunt omnes virgines illae, et ornaverunt lampades suas. Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostrae extinguntur. Responde-

runt prudentes dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis. Dum autem irent emere, venit sponsus; et quae paratae erant intraverunt cum eo ad nuptias; et clausa est janua. Novissime vero veniunt et reliquae virgines, dicentes: Domine, Domine, aperi nobis. At ille respondens ait: Amen dico vobis: Nescio vos. Vigilate itaque, quia nescitis diem neque horam.

25. 14-23. Sicut enim homo peregre proficiscens vocavit servos suos, et tradidit illis bona sua. Et uni dedit quinque talenta, alii autem

māre gestrȳnan; and fērde syððan on elðeodignysse, swā-swā hē gemynt hæfde. Hī ðā teolodon mid pām fēo; and se ðe fif pund underfēng, se gestrēonde pāertō oðre fif pund; and se ðe twā pund underfēng, sē gestrȳnde ēac oðre twā pund. pā fērde se pridda, se ðe pæt ān pund underfēng, and bedealf hit on eorðan, and swā his hlāfordes feoh bedihlode. Eft pā, æfter langsumum fyrste cōm heora hlāford, and hēt him gelangian tō ðā pēowan þe hē pæt feoh ær befæste. pā genēalæhte se ðe ær pā fif pund underfēng, and cwæð: Hlāford, pū befæstest mē fif pund; efne, nū ic hæbbe pē gestrȳned pāer-tō-ēacan oðre fif pund. pā cwæð se hlāford him tō: Ealā pū gōda pēowa and getrēowe, pū wære getrēowe on lȳtlum pingum, ic wille pē settan ofer mārān; far nū intō pīnes hlāfordes gefēan. pā cōm se oðer pēowa, se ðe pā twā pund underfēng, and cwæð: Hlāford, pū betæhtest mē twā pund pīnes fēos, and efne, nū ic hæbbe pē gestrȳned oðre twā pāertō. pā cwæð se hlāford; Ealā pū gōda and getrēowe, pū wære getrēowe on lȳtlum pingum, ic wille pē settan ofer mārān; far nū intō pīnes hlāfordes gefēan. Arch. 102. 41, 42.

27. 62-66. Ðā-pā Crīst bebyrged wæs, pā cwædon pā Iudeiscan tō heora ealdormen Pilate: Lā lēof, se swica, þe hēr ofslegen is, cwæð gelōmlice, pā-pā hē on life wæs, pæt hē wolde ārisan

duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim. Abiit autem qui quinque talenta acceperat, et operatus est in eis, et lucratus est alia quinque. Similiter et qui duo acceperat, lucratus est alia duo. Qui autem unum acceperat, abiens fodit in terram, et abscondit pecuniam domini sui. Post multum vero temporis venit dominus servorum illorum, et posuit rationem cum eis. Et accedens qui quinque talenta acceperat obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi, ecce alia quinque superlucratus sum. Ait illi dominus eius: Euge, serve bone

et fidelis; quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui. Accessit autem et qui duo talenta acceperat, et ait: Domine, duo talenta tradidisti mihi, ecce alia duo lucratus sum. Ait illi dominus eius: Euge, serve bone et fidelis; quia super pauca fuisti fidelis, super multa te constituam; intra in gaudium domini tui.

27. 62-66. Altera autem die, quae est post Parasceuen, convenerunt principes sacerdotum et Pharisei ad Pilatum, dicentes: Domine, recordati sumus quia seductor ille dixit adhuc vivens: Post tres dies resurgam. Iube ergo custodiri se-

of dēape on pām priddan dæge. Bebeod nū forðī besittan his byrgene oð pone priddan dæg, pē-læs-pe his leorningnihtas cumon and forstelton his līc, and secgon pām folce pæt hē of dēape arise; ponne bið pæt gedwyld wyrse ponne pæt oðer wære. Ðā andwyrde se ealdorman Pilatus: Gē habbað weard-as; farað tō, and healdað. Hī ðā fērdon tō, and mearcodon pā prūh mid insegle, and besetton pā byrgene. Arch. 101. 314.

28. 2-13, 15. pā wearð færlīce mycel eorðstyrung; and Godes encgel flēah of heofonum tō pære byrgene, and āwylte stān āweg, and gesæt him uppon pām stāne. Ðā wæs pæs engles wlite swylce liget, and his rēaf swā hwīt swā snāw. Ðā wurdon pā weardmenn āfyrhte, and fēollon ādūne, swylce hī dēade wæron. Ðā cwæð se encgel tō pām wīfum: Ne bēo gē nā ofdrædde; ic wāt pæt gē sēcað pone Hælend, pe wæs on rōde gefæstnod. Nys hē hēr; hē ārās of dēaðe, swā-swā hē ēow ær sēde. Cumað and scēawiað his byrgene, pær hē on læg, pe nū is æmtig. Gāð nū ongēan tō his leorningcnihtum, and secgað heom pæt Crīst ārās of dēaðe; and hē cymð tō heom on pām earde pe is gehāten Galilea. Secgað pæt hī cumon him pær tōgēanes, pær hī hine gesēoð, swā-swā hē heom behēt ær-pām-pe hē prōwode.¹ Ðā lāgon pā scȳtan innon pære byrgene, pe hē mid bewunden wæs.² And pā wīf

pulchrum usque in diem tertium, ne forte veniant discipuli eius et furentur eum, et dicant plebi: Surrexit a mortuis; et erit novissimus error peior priore. Ait illis Pilatus: Habetis custodiam; ite, custodite sicut scitis. Illi autem abeuntes munierunt sepulchrum, signantes lapidem, cum custodibus.

28. 2-13, 15. Et ecce terraemotus factus est magnus; angelus enim Domini descendit de caelo, et accedens revolvit lapidem, et sedebat super eum. Erat autem aspectus eius sicut fulgur, et vestimentum eius sicut nix. Præ timore autem

eius exterriti sunt custodes, et facti sunt velut mortui. Respondens autem angelus dixit mulieribus: Nolite timere vos; scio enim quod Iesum qui crucifixus est quaeritis. Non est hic; surrexit enim, sicut dixit; venite, et videte locum ubi positus erat Dominus. Et cito euntes dicite discipulis eius quia surrexit; et ecce praecedit vos in Galilaeam; ibi eum videbitis; ecce praedixi vobis. Et exierunt cito de monumento cum timore et gaudio magno, currentes nuntiare discipulis eius. Et ecce Iesus occurrit illis, dicens: Avete. Illae autem

¹ From Mark 16. 7, 'sicut dixit vobis.'

² From Luke 24. 12, "vidit linteamina sola posita;" cf. John 20. 5.

gecyrdon pā tō Crīstes leorningnihtum mid micclum ege and mid mycelre blisse, and woldon heom cȳpan Crīstes ærist. Ðā mid pām pā gemetton hī Crist, and hē hī gegreṭte, and hī fēollon tō his fōtun. Ðā cwæð se Hælend heom tō: Farað and cȳpað minum gebrōðrum pæt hī cumon tōgēanes mē on pām lande Galilea; pær hī gesēoð mē. Ðā, mid-pāmppe pā wif ēodon, pā cōmon pā weardmen, and cȳddon pæt Crīst ārās of dēape. Ðā nāmon pā hēafodmenn pā weardas on sunderspræce, and sealdon heom mycelne sceat, tō ði pæt hī sceoldon seggan pæt Crīstes lic him wære forstolen pā-hwile-þe hī slæp fornam. And pā wearð pæt cūð geond eall Iudea land pæt pā weardas pone sceatt nāmon æt pām hēafodmannum, and pæt Crīst ārās of dēape. Arch. 101. 314.

MARK.

1. 7. *See* Luke 3. 9-16, note 3.
4. 8, 11. *See* Luke 8. 4-15, notes 1 and 2.
4. 38. *See* Matt. 8. 23-27, note.
5. 1-15, 18-20. Hī ðā oferrēowon pone brym, and gelendon on ðām lande þe is gehāten Hierasenorūm. Efne, pā-ðā hī ūp-ēodon, arn ān wōð mann tōgēanes pām Hælende, se hæfde wununge on hæðenum byrgenum; and hine ne mihte nān man mid racentēagum nē mid foteopsum gehæftan, forðanþe hē ēaðelice tōbræc pā īsenan racentēaga, and fōtcopsas ealle tōcwȳsede. Hē wunode on dūnum dæges and nihtes and on byrgenum, hrȳmende and bēatende hine sylfne mid stānum;

accesserunt, et tenuerunt pedes eius, et adoraverunt eum. Tunc ait illis Iesus: . . . Ite, nuntiate fratribus meis ut eant in Galilaeam; ibi me videbunt. Quae cum abiissent, ecce quidam de custodibus venerunt in civitatem, et nuntiaverunt principibus sacerdotum omnia quae facta fuerant. Et congregati cum senioribus, consilio accepto, pecuniam copiosam dederunt militibus, dicentes:

• Dicite quia discipuli eius nocte

venerunt, et furati sunt eum nobis dormientibus. . . . At illi, accepta pecunia, fecerunt sicut erant edocti. Et divulgatum est verbum istud apud Iudaeos usque in hodiernum diem.

MARK.

5. 1-15, 18-20. Et venerunt trans fretum maris in regionem Gerasenorum. Et exeunti ei de navi statim occurrit de monumentis homo . . . qui domicilium habebat in monu-

and nān man ne mihte þæs weges faran.¹ Hē arn pā tō pām Hælende, pā-ðā hē hine geseah, and fēol to his fōtum,² mid micelre stemne clypiende: *Ēalā pū Hælend, þæs hēhstan Godes Suna, ic pē nū halsige þæt pū mē ne tintregie.* Se Hælend him cwæð tō: *pū unclæna gāst, gewīt of ðām menn.* And he hine befrān hwæt his nama wære. *pā* andwyrde se unclæna gāst purh þæs wōdan mūð, and cwæð: *Mīn nama is ēorod, forðanpe wē hēr manega synd; and bæd hine pā micclum þæt hē hine of ðām earde ne adræfde.* *pā* stōd pær onnem pā dūne micel heord swīna; and pā dēofla bādon þæt hī mōsten intō pām swīnum. *pā* geðafode se Hælend þæt pām dēoflum, and hī gewiton intō ðām swīnum. *pā* swīn pā ealle endemes scuton intō ðære sǣ, sume twā pūsend, and pær ādruncon purh pone dēofollican scyfe. *pā* swānas flugon āfyrhte tō ðære byrig, and cýddon be ðām swīnum and be ðām witsēocum menn. *pā* cōmon pā ceastergewaran sōna tō ðām Hælende, and gesāwon pone wōdan wel gescrýdne and gewittiges mōdes, se ðe ær āwēdde. *pā* gewende Crīst

mentis, et neque catenis iam quicquam poterat eum ligare, quoniam saepe compedibus et catenis vinctus dirupisset catenas, et compedes comminisset. . . . Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus. Videns autem Iesum a longe cucurrit, et adoravit eum; et clamans voce magna dixit: Quid mihi et tibi, Iesu, fili Dei altissimi? adiuro te per Deum ne me torqueas. Dicebat enim illi: Exi, spiritus immunde, ab homine. Et interrogabat eum: Quod tibi nomen est? Et dicit ei: Legio mihi nomen est, quia multi sumus. Et deprecabatur eum multum ne se expelleret extra regionem. Erat autem ibi circa montem grex porcorum magnus. . . . Et deprecabantur eum

spiritus, dicentes: Mitte nos in porcos, ut in eos introeamus. Et concessit eis statim Iesus. Et exeuntes spiritus immundi introierunt in porcos, et magno impetu grex praecipitatus est in mare ad duo millia, et suffocati sunt in mari. Qui autem pascebant eos fugerunt, et nuntiaverunt in civitatem et in agros. Et egressi sunt videre quid esset factum; et veniunt ad Iesum, et vident illum qui a daemonio vexabatur sedentem vestitum et sanae mentis, et timuerunt. . . . Cumque ascenderet navim, coepit illum deprecari qui a daemonio vexatus fuerat ut esset cum illo. Et non admisit eum, sed ait illi: Vade in domum tuam ad tuos, et annuntia illis quanta tibi Dominus fecerit, et miseratus sit

¹ From Matt 8. 28, 'ita ut nemo posset transire per viam illam.'

² From Luke 8. 28, 'procidit ante illum.'

tō scipe, and se gewitsēoca hine bæd þæt hē mōste mid him. Drihten him andwyrd: Far ðē hām tō pīnum, and cȳð hū micele mihte Drihten on ðē geworhte, and hū hē pē gemilt-sode. Hē pā fērde, swīðe bodiende Drihtnes wundra; and men pæs wundrodon. Arch. 102. 36, 37.

6. 17-29. Se welhrēowa cyning Herodes hine gehæfte, and on cwearterne sette, for his brōpor wīfe Herodias, pā hē genam of pām brōpor Philippe. Iohannes hine prēade, and cwæð þæt hit mǣnfullic wēre þæt hē his brōpor wīf hæfde. And þæt wīf Herodias syrwe ymbe pone Godes wer Iohannem, and wolde hine tō dēaðe gedōn, gif hēo mihte. Herodes sōðlice hæfde mycelne ege tō pām fulluhtere, wiste þæt hē wes rihtwīs and hālig, and hine gehēold, and be his lāre fela ping dyde and tō langre hwīle him gehȳrde. Ðā becōm se dæg his ācennednesse, and hē gelapode his ealdormen and his witan tō his gereorde. Ðā ēode his dohtor in mid hire mǣdenum, and plegode ætforan pām fæder, and him pearle gelicode hire plega, and eallum pām gebēorum. Ðā cwæð se cyning tō his dohtor: Bide mē lōcahwes pū wille, and pū bist tīðe. Hē swōr pā mid micelum āðe þæt hē hire forgifan wolde, pēah-pe hēo healfne dǣl his rīces bāde. Hēo pā befrān pā mōdor hwet hēo biddan mihte. Hēo cwæð: Bide þæt hē pē forgife Iohannes hēafod pes fulluhteres. Ðā cwæð sēo dohtor tō pām cyninge: Ic bidde þæt pū hāte nū rihte beran tō mē Iohannes hēafod on ānum disce. Ðā wearð se

tui. Et abiit, et coepit praedicare in Decapoli quanta sibi fecisset Iesus; et omnes mirabantur.

6. 17-29. Ipse enim Herodes misit, ac tenuit Ioannem, et vinxit eum in carcere propter Herodiam uxorem Philippi fratris sui, quia duxerat eam. Dicebat enim Ioannes Herodi: Non licet tibi habere uxorem fratris tui. Herodias autem insidiabatur illi, et volebat occidere eum, nec poterat. Herodes enim metuebat Ioannem, sciens eum virum iustum et sanctum; et custodiebat eum, et audito eo multa

faciebat, et libenter eum audiebat. Et cum dies opportunus accidisset, Herodes natalis sui coenam fecit principibus, et tribunis, et primis Galilaeae. Cumque introisset filia ipsius Herodias, et saltasset, et placuisset Herodi simulque recumbentibus, rex ait puellae: Pete a me quod vis, et dabo tibi; et iuravit illi: Quia quidquid petieris dabo tibi, licet dimidium regni mei. Quae cum exisset dixit matri suae: Quid petam? At illa dixit: Caput Ioannis Baptistae. Cumque introisset statim cum festinatione ad

cýning gedrēfed for pēre bēne, and nolde, pēah, for his āðe, nē for pām gebēorum, his word āwegan, nē pā dohtor āhwēnan, ac sende pærrihte ænne cwellere, and hēt his hēafod bringan on ānum disce. Se cwellere pā behēafdode pone mēran wītegan binnan pām cwearterne, and pæt hēafod pām cýninge brōhte, and hē hit rāhte his dohtor, and sēo dohtor pēre mōder. Cōmon pā syðþan his folgeras, and his lic bebyrigdon. Arch. 101. 320, 321.

6. 50. See Matt. 14. 27.

8. 1-9. On sumere tide wæs micel meniu mid pām Hælande on ānum wēstene metelēas. Pā clipode se Hælend his leorningcnihtas him tō, and cwæð: Mē ofhrēowð pyssere meniu, forðanþe hī nū for þrym dagum hēr mīn anbīdodon, and nabbað hwæt hī etað; and gif ic hī forlæte fæstende hām gecyrran, þonne ātēoriað hī be wege, forðanþe hī synd sume feorran cumene. Pā andwyrdon his leorningcnihtas: Hwā mæg æfre on ðisum wēstene pās micelan meniu mid hlāfum gefyllan? Hē befrān hī: Hwæt hæbbe gē hlāfa? Hī sædon: Seofan. Pā hēt se Hælend pā meniu sittan; and genam pā seofan hlāfas, and blētsode, tōbræc, and sealde his leorningcnihtum, and hēt beran pām folce. Hī hæfdon ēac āna fēawa fixa; pā hē blētsode, and hēt dælan. Hī gereordodon hī ðā, and wurdon gefyllede; and man gegaderode of

regem, petivit dicens: Volo ut protinus des mihi in disco caput Ioannis Baptistae. Et contristatus est rex; propter iusiurandum, et propter simul discumbentes, noluit eam contristare, sed, misso spiculatore, praecepit afferri caput eius in disco. Et decollavit eum in carcere, et attulit caput eius, . . . et dedit illud puellae, et puella dedit matri suae. Quo audito, discipuli eius venerunt, et tulerunt corpus eius, et posuerunt illud in monumento.

8. 1-9. In diebus illis iterum cum turba multa esset, nec haberent quod manducarent, convocatis discipulis, ait illis: Misereor super tur-

bam, quia ecce iam triduo sustinent me, nec habent quod manducant; et si dimisero eos ieiunos in domum suam, deficient in via; quidam enim ex eis de longe venerunt. Et responderunt ei discipuli sui; Unde illos quis poterit hic saturare panibus in solitudine? Et interrogavit eos: Quot panes habetis? Qui dixerunt: Septem. Et praecepit turbae discumbere super terram. Et accipiens septem panes, gratias agens fregit, et dabat discipulis suis ut apponerent; et apposuerunt turbae. Et habebant pisciculos paucos; et ipsos benedixit, et iussit apponi. Et manducaverunt, et

ðære lāfe seofan spyrtan fulle. Þær wæron sōðlice fēower þūsend manna æt þām gereorde, būton wīfum and cildum.

Arch. 102. 38.

15. 47. Ðā behēold Maria, þæs Hælandes modor,¹ and þā wīfmenn² þe hyre mid wæron, hwær hē bebyrged wæs, and ēodon þā ongēan tō þære byrig.³ Arch. 101. 314.

16. 1-4. And sēo Magdalenisce Maria, and Maria, Iacobes mōdor, bohton dēorwyrðe sealfe, þe bið geworht tō smyri-genne dēaddra manna līc mid, þæt hī sceolon late rotian; and ēodon þā þā wīfmen on þisum dæge on ærnemerigen, and woldon his līc behwurfan, swā-swā hyt þær gewunelic wæs on þære pēode. Ðā cwædon þā wīf betweox heom: Hwā sceal ūs āwylīan pone stān of ðære prūh? se stān is ormætlice mycel. Arch. 101. 314.

16. 7. See Matt. 28. 2-13, 15, note 1.

16. 15-20. Farað geond ealne middaneard, and bodiað godspel eallum gesceafte. Se ðe gelyfð, and bið gefullod, sē bið gehealden; se ðe ne gelyfð, hē bið geniðerod. Þās tæcnu fyliað þām mannum þe gelyfað: Hī ādræfað dēoflu on mīnum naman; hī sprecað mid nīwum gereordum; hī āfyr-siað næddran, and, pēah-ðe hī unlybban drincan, hit him ne dereð; hī settað heora handa ofer ādligum mannum, and him bið teala. Þā-ðā Ðrihten hæfde þās word gesprečen, þā wearð hē genumen tō heofonum, and sit on ðære swiðran

saturati sunt; et sustulerunt quod superaverat de fragmentis septem sportas; erant autem qui manducaverant quasi quattuor millia. Et dimisit eos.

15. 47. Maria autem Magdalene et Maria Ioseph aspiciabant ubi poneretur.

16. 1-4. Et cum transisset sabbatum, Maria Magdalene, et Maria Iacobi, et Salome emerunt aromata, ut venientes ungerent Iesum. Et valde mane una sabbatorum veniunt ad monumentum, orto iam

sole. Et dicebant ad invicem: Quis revolvat nobis lapidem ab ostio monumenti? Et respicientes viderunt revolutum lapidem; erat quippe magnus valde.

16. 15-20. . . . Euntes in mundum universum praedicate evangelium omni creaturae. Qui crediderit, et baptizatus fuerit, salvus erit; qui vero non crediderit condemnabitur. Signa autem eos qui crediderint haec sequentur: In nomine meo daemonia eicient; linguis loquentur novis; serpentes tollent;

¹ An error.

² From Luke 23. 55, 'mulieres.'

³ From Luke 23. 56, 'revertentes.'

hand his Fæder. His apostoli ferdon pā, and bodedon gehwær, God samod wyrcendum, and getrymmendum pā spræce mid æfterfyligendum tæcnum. Arch. 101. 317.

LUKE.

1. 5-8, 11, 13-20, 22-24. Sum ēawfæst Godes þegen wæs gehāten Zacharias; his gebedda wæs geciged Elizabeð. Hī būtū wæron rihtwīse ætforan Gode, on his bebodum and rihtwīssum forðstæppende būton tāle. Næs him cild gemæne, forðanðe Elizabeð wæs untȳmende, and hī būtū pā forwerede wæron. Hit gelamp æt sumum sǣle pæt Zacharias ēode intō Godes temple; pā, mid-pām-pe hē on his gebedum stōd, him ætēowde Godes hēahengel Gabrihel, and him tō cwæð: Ne bēo pū āfyrht, Zacharia; se ælmihtiga Wealdend pē hēt cȳðan pæt hē gehȳrde þine bēne, and þin wif sceal ācennan sunu, and pū gecigst his naman Iohannes. Hit bið pē micel blis, and manega on his ācennednyse fægnað. Hē bið mære ætforan Gode; ne āhyrigð hē wīnes, nē nān pǣra wātena pe menn of druncniað; hē bið āfylled mid pām Hālgan Gāste

et si mortiferum quid biberint, non eis nocebit; super aegros manus imponent, et bene habebunt. Et Dominus quidem Iesus, postquam locutus est eis, assumptus est in caelum, et sedet a dextris Dei. Illi autem profecti praedicaverunt ubique, Domino cooperante et sermonem confirmante sequentibus signis.

LUKE.

1. 5-8, 11, 13-20, 22, 24. Fuit . . . sacerdos quidam nomine Zacharias; . . . et uxor illius, . . . et nomen eius Elisabeth. Erant autem iusti ambo ante Deum, incedentes in omnibus mandatis et iustificationibus Domini sine querela. Et non erat illis filius, eo quod esset Elisabeth sterilis, et ambo processissent

in diebus suis. Factum est autem, cum sacerdotio fungeretur in ordine vicis suae ante Deum, . . . apparuit autem illi angelus Domini, stans a dextris altaris incensi. . . . Ait autem ad illum angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua, et uxor tua Elisabeth pariet tibi filium, et vocabis nomen eius Ioannem. Et erit gaudium tibi et exultatio, et multi in nativitate eius gaudebunt; erit enim magnus coram Domino, et vinum et siceram non bibet, et Spiritu sancto replebitur adhuc ex utero matris suae; et multos filiorum Israel convertet ad Dominum Deum ipsorum; et ipse praecedet ante illum in spiritu et virtute Eliae, ut convertat corda patrum in filios, et incredulos ad

on his mōder innoðe. Hē gebīgð feala pæs folces Israheles tō Gode, and hē forestæpð his Drihtne on gāste and mihte pæs witegan Helian, pæt hē geþwærlāce fædera heortan tō heora bearnum, and pæt hē gebīge pā ungelēaffullan on rihtwīsa snotornysse, and fulfremed fole Gode gearcie. Zacharias him andwyrde: Hū mæg ic pȳnum wordum gelyfan, forðanpe wit synd forwerede tō bearnes gestrēone. Se engel cwæð: Ic eom Godes hēahengel, and dāghwomlice ic stande ætforan his gesihðe, and hē mē sende tō ðe pis tō cȳðenne. Nū for ðīnre gelēaflēaste bēo pū dumb, oð-ðæt mīn bodung gefylled sȳ. Hē ðā ādumbode, and swā unsprende hām gewende. Pā æfter fēawum dagum geēacnode his wīf Elizabeð. Arch. 101. 318, 319.

1. 26-38. Godes hēahengel, Gabrihel, wæs āsend fram Gode tō pære Galileiscan byrig Nazareth, tō pām mædene pe wæs Maria gehāten; and hēo āsprang of Dauides cynne, pæs mæran cynniges; and hēo wæs beweddod pām rihtwīsan Iosephe. Ðā stōp se engel Gabrihel tō pām mædene, and cwæð hire tō: Ave — pæt is on ūrum gereorde grētingword — Ave, gratia plena, Dominus tecum; benedicta tu in mulieribus: Bēo ðū gesund; pū eart āfyllled mid Godes gife, and God is mid pē; and ðū eart geblētsod betwux wīfmannum. Ðā-pā pæt mæden pās word gehȳrde, pā wearð hēo āstyred, and smēade hwæt sēo grēting wære. Ðā cwæð se engel tō

prudentiam iustorum, parare Domino plebem perfectam. Et dixit Zacharias ad angelum: Unde hoc sciam? ego enim sum senex, et uxor mea processit in diebus suis. Et respondens angelus dixit ei: Ego sum Gabriel, qui asto ante Deum; et missus sum loqui ad te, et haec tibi evangelizare. Et ecce eris tacens, et non poteris loqui, usque in diem quo haec fiant, pro eo quod non credidisti verbis meis, quae implebuntur in tempore suo. . . . Egressus autem non poterat loqui ad illos. . . . Et ipse erat innuens illis, et permansit mutus. . . . Post

hos autem dies concepit Elisabeth uxor eius, et occultabat se mensibus quinque. . . .

1. 26-38. . . . Missus est angelus Gabriel a Deo in civitatem Galilaeae cui nomen Nazareth, ad virginem desponsatam viro cui nomen erat Ioseph, de domo David; et nomen virginis Maria. Et ingressus angelus ad eam dixit: Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus. Quae cum audisset, turbata est in sermone eius, et cogitabat qualis esset ista salutatio. Et ait angelus ei; Ne timeas, Maria, invenisti enim

hire: Ne bēo þū nā āfyrht, Maria; þū hæfst mycele gife mid Gode. Efne, þū scealt geēacnian on þinum innope, and þū ācenst sunu, and ðū hætst his nama Iesus. Ðēs bið mære and mycel, and hē bið gecīged Sunu pæs Hēhstan; and him byð forgyfen Dauides cynesetl; and hē rīxað on ēcnysse ofer Iacobes hīred, and ne bið nān ende his rīces. Ðā andwyrde Maria pām engle: Hū mæg þis gewurðan, forðā mpe ic ne brūce nānes weres? Ðā andwyrde se engel: Se Hālga Gāst becymð on pē, and miht pæs Hēhstan ofersceadewað pē; forði ēac pæt Hālige, þe of ðē bið ācenned, bið gecīged Godes Sunu. And efne, þīn mäge Elisabeth geēacnode, and sceal ācennan cild on hyre ylde, þe ær on hire iugoðe ne mihte, ac wæs gehāten unwæstm̃bære; forðonpe nān ping ne bið Gode unāræfniendlic. Ðēs mōnað is se syhsta mōnað syððan hēo mid cilde wæs. Ðā cwæð sēo ēadige Maria tō pām engle: Ic eom Godes þīnen; getimige mē æfter þinum worde. Ðā gewāt se enegel of hire gesyhðe. Arch. 101. 312, 313.

1. 57-68. And on gefylledre tīde sunu ācende. Hire siblingas and nēhhebūras pæs fægnodon, and woldon pām cilde naman gescyppan Zacharias. Sēo ealde cennestre wiðcwæð pām magum: Ac bēo hē gecīged Iohannes. Hī andwyrdon: Hwī wiðcwyst þū ūrum geðeahtum? nis nān mann on ðīnre mægðe Iohannes gehāten. Hī pā biçnodon pām dumb-

gratiam apud Deum; ecce, concipies in utero, et paries filium, et vocabis nomen eius Iesum. Hic erit magnus, et Filius Altissimi vocabitur; et dabit illi Dominus Deus sedem David patris eius; et regnabit in domo Iacob in aeternum, et regni eius non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus dixit ei: Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi; ideoque et quod nascetur ex te sanctum vocabitur Filius Dei; et ecce, Elisabeth cognata tua et ipsa concepit

filium in senectute sua, et hic mensis sextus est illi quae vocatur sterilis; quia non erit impossibile apud Deum omne verbum. Dixit autem Maria: Ecce ancilla Domini; fiat mihi secundum verbum tuum. Et discessit ab illa angelus.

1. 57-68. Elisabeth autem impletum est tempus pariendi, et peperit filium. Et audierunt vicini et cognati eius quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur ei. Et factum est in die octavo venerunt circumcidere puerum; et vocabant eum nomine patris sui, Zachariam. Et respondens mater eius dixit: Nequa-

an fæder, hwæt him be ðām geðūhte. Se fæder pā āwrāt: His nama is Iohannes. Pā mid pām gewrite wearð his mūð geopenod, and his tunge unbunden tō rihtre sprēce. Hwæt, pā āsprang micel ōga ofer heora nēhgebūras, and pæt wundor wearð swīðe gewīdmærsod, and cwæð gehwā on his geðance: Hwæt wēnst pū, hwæt pis cild bēon wille? Godes miht sōðlice wæs mid pām cilde. And se fæder wearð mid pām Hālgan Gāste āfyllod, and wītegende herode God: Sý geblētsod Drihten, Israhela God, forðanðe hē genēosode his folc, and ālýsde. Arch. 101. 319.

1. 80. Pæt cild pēah, and wæs gestrangod mid Godes gāste; pā-ðā hē gewittig wæs, hē forbēah pæs folces nēawiste and woruldlíce unðēawas, and wunode on wēstene oð fullum wēstmē. Arch. 101. 319.
3. 9-16. *Ælc* trēow pe nele beran gōdne wēstm sceal bēon forcoruen, and on fýre forbærned. . . . Ðā āxodon hī Iohannem hwæt hī dōn sceoldon. Hē andwyrde mid fēawum wordum, and ðus cwæð: Se ðe hæbbe twyfeald rēaf, sylle pæt oðer pām ðe næbbe. Se ðe hæbbe twyfealde mettas, hē dō hand swā gelice. Pā cōmon ēac tō his fulluhte gerēfan and tolleras, and cwædon him tō: Pū lārēow, sege ūs hwæt wē dōn sceolon. Se hālga wer him ðā geandwyrde: Ne nime gē æt

quam, sed vocabitur Ioannes. Et dixerunt ad illam: Quia nemo est in cognatione tua qui vocetur hoc nomine. Innuebant autem patri eius, quem vellet vocari eum. Et . . . scripsit, dicens: Ioannes est nomen eius. . . . Apertum est autem illico os eius et lingua eius, et loquebatur benedicens Deum. Et factus est timor super omnes vicinos eorum, et super omnia montana Iudaeae divulgabantur omnia verba haec. Et posuerunt omnes qui audierant in corde suo, dicentes: Quis, putas, puer iste erit? Etenim manus Domini erat cum illo. Et Zacharias pater eius repletus est Spiritu sancto, et pro-

phetavit dicens: Benedictus Dominus Deus Israel, quia visitavit et fecit redemptionem plebis suae.

1. 80. Puer autem crescebat, et confortabatur spiritu; et erat in desertis usque in diem ostensionis suae ad Israel.
3. 9-16. . . . Omnis ergo arbor non faciens fructum bonum excidetur, et in ignem mittetur. Et interrogabant eum turbae, dicentes: Quid ergo faciemus? Respondens autem dicebat illis: Qui habet duas tunicas det non habenti; et qui habet escas similiter faciat. Venerunt autem et publicani ut baptizarentur, et dixerunt ad illum: Magister, quid faciemus? At ille

nānum menn nā māre þonne ēow geset is. Him cōmon ēac tō hīredmennand cempa, and āxodon hwæt hī don sceoldon. And hē him andwyrde: Ne ēhte gē nānes mannes, nē gē nænne mann ne ofbēatað, ac bēoð ēow gehealdene on ēowrum gescipe. Þā ðāhte eal þæt folc and wēnde be Iohanne, þæt hē wære Crīst. . . . Þā cwæð Iohannes tō þām folce: Ne eom ic nā Crīst,¹ ac ic fullige ēow on wætere tō ði þæt gē sceolon ēowre synna behrēowsian.² Æfter mē³ cymð sē ðe is strengra þonne ic, and ic ne eom nā wyrðe þæt ic mōte furðon his scēoðwang unbindan. Hē fullað ēow ou ðām Halgan Gaste and on fýre. Arch. 102. 29, 30.

5. 29. See Matt. 9. 9-13, note.

7. 11-16. Ūre Drihten fērde tō sumere byrig, sēo is gehāten Naim, and his gyngran samod, and genihtsum meniu. Þā-ðā hē genēalæhte þām portgeate, þā feroðe man ānes cnihtes lic tō byrgenne. His mōdor wæs wydewe, and mid wōpe þām lice folgoðe, forðanðe hēo wæs werlēas, and hire ācennedan sunu benāmed. Efne, þā se Hælend beseah wið hire, and wearð mid mildheortnysse āstyred, and hire tō cwæð: Ne wēp ðū. Hē ðā genēalæhte, and hrepode þā bāre; and þā bārmenn þærrihte ætstōdon. Se Hælend cwæð: Þū cniht, ic secge þē: Ārīs. And hē þærrihte ūp gesæt, and sprecende

dixit ad eos: Nihil amplius quam quod constitutum est vobis faciatis. Interrogabant autem eum et milites, dicentes: Quid faciemus et nos? Et ait illis: Neminem conculcatis, neque calumniam faciatis; et contenti estote stipendiis vestris. Existimante autem populo, et cogitantibus omnibus in cordibus suis de Ioanne, ne forte ipse esset Christus, respondit Ioannes, dicens omnibus: Ego quidem aqua baptizo vos; veniet autem fortior me, cuius non sum dignus solvere corrigiam calceamentorum eius; ipse vos

baptizabit in Spiritu sancto et igni.

7. 11-16. Et factum est, deinceps ibat in civitatem quae vocatur Naim; et ibant cum eo discipuli eius, et turba copiosa. Cum autem appropinquaret portae civitatis, ecce defunctus efferebatur, filius unicus matris suae, et haec vidua erat; et turba civitatis multa cum illa. Quam cum vidisset Dominus, misericordia motus super eam dixit illi: Noli flere. Et accessit, et tetigit loculum (hi autem, qui portabant steterunt). Et ait: Adoles-

¹ From John 1. 20, 'non sum ego Christus.'

² From Matt. 3. 11, 'in poenitentiam.'

³ From Mark 1. 7, 'post me.'

wæs. Drihten pā hine betæhte pære mēder, and hī gefrēfrode. Hwæt, pā āsprang micel ōga on eallum pām folce, and hī mærsodon God, þus cweðende: Ēalā, mære witega ārās betwux ūs; and, God genēosode his fole. Arch. 101. 321.

8. 4-15. On sumere tide, pā-ðā micel menigu samod cōmon tō ðām Hælende, and fram gehwileum burgum tō him genēalæhton, pā sæde hē him pis bigspell: Sum sædere fērde tō sāwenne his sād; and hit gelamp, pā-ðā hē sēow, pæt sum dæl pæs sædes befēoll on ðām wege; and hit wearð fortreden, and fugelas hit æton. Ōðer dæl pæs sædes befēol ofer stænigum lande; and hit mid pām ūpsprynge forbarn, forðanðe hit næfde nænne wætan. Sum pæt sād sprang betwux þorum; and pā þornas samod wēoxan, and pæt sād forsmoredon. Sum dæl ēac pæs sædes befēol on gōdre eorðan, and forgeaf upstigendne wæstm, sum be þrittigfealdon, sum be sixtigfealdon, sum be hundfealdon.¹ Pās word Drihten clypigende cwæð: Se ðe hæbbe earan tō gehyrenne, gehyre pās word. Pā befrinon his leorningnihtas hwæt pis bigspel mænde. Pā hē sylf sæde: Ēow is forgeofen pæt gē cunnon pā gerȳno Godes rīces; sōðlice pām þe wiðūtan synd² bið on bigspelum gesæd, pæt hī on lōcigende hit ne gesēon, and gehyrende hit ne understandon. Pis bigspel is þus: Pæt sād is Godes word. Se dæl þe ūpon ðām wege fēoll synd pā menn þe

cens, tibi dico: Surge. Et resedit qui erat mortuus, et coepit loqui; et dedit illum matri suae. Accepit autem omnes timor, et magnificabant Deum, dicentes: Quia propheta magnus surrexit in nobis, et quia Deus visitavit plebem suam.

8. 4-15. Cum autem turba plurima convenirent, et de civitatibus properarent ad eum, dixit per similitudinem: Exiit qui seminat seminare semen suum; et dum seminat, aliud cecidit secus viam, et conculcatum est, et volucres caeli comederunt illud. Et aliud cecidit supra

petram; et natum aruit, quia non habebat humorem. Et aliud cecidit inter spinas, et simul exortae spinæ suffocaverunt illud. Et aliud cecidit in terram bonam, et ortum fecit fructum centuplum. Haec dicens clamabat: Qui habet aures audiendi, audiat. Interrogabant autem eum discipuli eius quæ esset hæc parabola. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, ceteris autem in parabolis, ut videntes non videant, et audientes non intelligant. Est autem hæc parabola: Semen est

¹ From Mark 4. 8, 'unum triginta, unum sexaginta, et unum centum.'

² From Mark 4. 11, 'qui foris sunt.'

Godes lāre gehȳrað; þonne cymð se dēofol, and ætbrēt þæt word of heora heortan, þæt hi gelȳfende ne bēoð gehealdene. Sōðlice, þæt sǣd pē bufon pām stānigum lande befēol synd pā ðe mid blisse Godes word underfōð; ac hī nabbað nænne wyrtruman, forðanþe hī gelȳfað sume hwile, and, þonne sēo costung cymð, þonne gewītað hi fram Gode. Þæt sǣd pe sprang betwux pām þornum, þæt synd pā ðe gehȳrað Godes word, ac hī synd gebisgode mid heora welum, and mid heora lifes lustum forsmorode, and ne berað nænne wǣstm. Þæt pe ūpon gōdum lande befēol, þæt synt pā ðe Godes word on gōddre heortan healdað, and bringað wǣstm on geðylde, sume þrittigfealdne, sume sixtigfealdne, sume hundfealdne.¹ Arch.

102. 31, 32.

8. 28. See Mark 5. 1-15, 18-20, note 2.

10. 1-7. Se Hǣlend gecēas him, tōēacan pām twelf apostolum, twā² and hundseofontig leorningcnihta, and sende hī twām and twām ætforan him tō ælcere byrig and stōwe pe hē sylf tōweard wæs. And cwæð: Þæt gerip is micel, and pā rifteras fēawa; biddað pæs geripes hlāford þæt hē āsende wyrhtan tō his geripe. Farað; efne, ic āsende ēow swā-swā lamb betwux wulfum. Ne bere gē mid ēow pusan, oððe cod, nē gescȳ: nē gē nænne mannan be wege ne cyrran. On swā hwilecum hūse swā gē in cumað, cweðað ærest: Wunie sib on ðisum hūse. And gif pær bið sibbe bearn, ēower sib

verbum Dei. Qui autem secus viam hi sunt qui audiunt; deinde venit diabolus, et tollit verbum de corde eorum, ne credentes salvi fiant. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum, et hi radices non habent; qui ad tempus credunt, et in tempore tentationis recedunt. Quod autem in spinas cecidit, hi sunt qui audierunt, et a sollicitudinibus et divitiis et voluptatibus vitae euntes suffocantur, et non referunt fructum. Quod autem in bonam terram

hi sunt qui in corde bono et optimo audientes verbum retinent, et fructum afferunt. . . .

10. 1-7. Post haec autem designavit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem civitatem et locum quod erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci; rogate ergo dominum messis ut mittat operarios in messem suam. Ite; ecce ego mitto vos sicut agnos inter lupos. Nolite portare sacculum, neque peram,

¹ See preceding page, note 1.

² An error.

wunað ofer þām hūse; gif on ðām hūse ne bið sibbe bearn, ēower sib gewent eft tō ēow. Wuniað on ðām hūse þe gē tō cumað, etende and drincende þæt þæt hī hæbbað ēow tō sylle. Sōðlice se wyrhta is wyrðe his mēde. Arch. 102. 40.

10. 38-42. Se Hælend becōm intō sumere ēaðelican byrig; and ān wif, Martha gehāten, gelaðode hine tō hire gereorde. Hēo hæfde āne swuster, Maria gehāten, sēo sæt æt Drihtnes fōtum, and georne his lāre hlyste. Martha sōðlice, hire swuster, ēode carful ymbe Drihtnes ðenunge. Hēo stōd ðā, and cwæð tō ðān Hælende: Drihten, hwī nelt ðū hogian þæt mīn swuster mē læt āna ðēnian? sege hire þæt hēo mē fylste. Hire andwyrde se Hælend, and cwæð: Martha, Martha, pū eart carful and bysig ymbe fela ðing; witodlice ān ðing is nýðbehōf. Maria gecēas pone sēlestan dæl, se ðe ne bið hire nāfre ætbrōden. Arch. 102. 39.

11. 5-13. Se Hælend cwæð tō his leorningenihtum: Hwyle ēower is þe hæfð sumne frēond, and gæð him tō on middere nihte, and cweð: Þū frēond, ālāne mē prȳ hlāfas, forðanðe mē gesōhte sum cuma, and ic næbbe nān þing gearlices him tō bēodenne. Þonne andwyrð se hīredes ealdor of his bedde, and cweð: Ne drece þū mē nū on ðysum tīman; mīn duru

neque calceamenta, et neminem per viam salutaveritis. In quamcumque domum intraveritis, primum dicite: Pax huic domui. Et si ibi fuerit filius pacis, requiescet super illum pax vestra; sin autem, ad vos revertetur. In eadem autem domo manete, edentes et bibentes quae apud illos sunt; dignus est enim operarius mercede sua. . . .

10. 38-42. . . . Intravit in quoddam castellum; et mulier quaedam, Martha nomine, excepit illum in domum suam. Et huic erat soror nomine Maria, quae etiam sedens secus pedes Domini audiebat verbum illius. Martha autem satagebat circa frequens ministerium; quae stetit, et ait: Domine, non est tibi curae quod soror mea reliquit

me solam ministrare? dic ergo illi ut me adiuvet. Et respondens dixit illi Dominus: Martha, Martha, sollicita es et turbaris erga plurima. Porro unum est necessarium. Maria optimam partem elegit, quae non auferetur ab ea.

11. 5-13. . . . Quis vestrum habebit amicum, et ibit ad illum media nocte, et dicet illi: Amice, comoda mihi tres panes, quoniam amicus meus venit de via ad me, et non habeo quod ponam ante illum. Et ille deintus respondens dicat: Noli mihi molestus esse; iam ostium clausum est, et pueri mei mecum sunt in cubili; non possum surgere, et dare tibi. Et si ille perseveraverit pulsans, dico vobis, etsi non dabit illi surgens eo quod ami-

is belocen, and mīne cild on heora reste; ic ne mæg nū ārisan, and pē pæs tīðian. Þonne, gif se oðer purhwunað mid hrēame and cnucunge, hē ārist þonne for his onhrōpe, and nā for frēondscipe, and getyðað him pæs pe hē þonne bit. Þā cwæð eft se Hælend: Biddað, and ēow bið geseald; sēcað, and gē gemētað; cnuciað, and ēow bið geopenod. Ælc man pe bit, hē underfēhð; and se ðe sēcð, hē gemēt; and se ðe cnucað, him bið geopenod. Hwylc ēower bit his fæder hlāfes? hū cwest pū, sylð hē him stān for hlāfe? oððe, gif hē bit fisce, sylð hē him næddran? oððe, gif hē bit æges, sylð hē him pone wrym pe is gehāten prōwend? Gif gē cunnon, þā ðe yfele synd, syllan þā gōdnysse ēowrum bearnum, hū micle swiðor wile ēower heofonlica Fæder for-geofan gōdne gāst him biddendum. Arch. 101. 316, 317.

14. 16-24. Sum man gearcode micle feorme, and þærtō manega gelaðode, and sende his pēowan tō ðām gelaðedum; hēt secgan þæt hī cōmon, forðanpe hē hæfde þā ealle his þing gegearcode. Þā ongunnon þā gelaðedon ealle hī belāðian. Se forma sǣde: Ic bohte ænne tūn, and mē is nēod tō farenne and pone scēawian; ic bidde pē þæt pū mē belādie. Se oðer cwæð: Ic bohte fīf getyme oxana, and ic fare cunnian heora; ic bidde pē þæt pū mē belādige. Se pridda cwæð: Ic wifode nū nīwan, and forðī ic ne mæg tō pære feorme gecuman.

cus eius sit, propter improbitatem tamen eius surget, et dabit illi quotquot habet necessarios. Et ego dico vobis: Petite, et dabitur vobis: quaerite, et invenientis; pulsate, et aperietur vobis. Omnis enim qui petit accipit; et qui quaerit invenit; et pulsanti aperietur. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? aut piscem, numquid pro pisce serpentem dabit illi? aut si petierit ovum, numquid porriget illi scorpionem? Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester de caelo dabit spiritum bonum petentibus se?

14. 16-24. . . . Homo quidam fecit coenam magnam, et vocavit multos; et misit servum suum hora coenae dicere invitatis ut venirent, quia iam parata sunt omnia. Et coeperunt simul omnes excusare. Primus dixit ei: Villam emi, et necesse habeo exire et videre illam; rogo te, habe me excusatum. Et alter dixit: Iuga boum emi quinque, et eo probare illa; rogo te, habe me excusatum. Et alius dixit: Uxorem duxi, et ideo non possum venire. Et reversus servus nuntiavit haec domino suo. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas et vicos civitatis, et pau-

þā gecyrde se bydel hām, and cȳdde þus his hlāforde. Se hīredes ealdor þā yrsode, and cwæð tō his þēowan: Far nū hraðe geond þās stræt and wīc, and gegadera pearfan and wanhāle, blinde and healte, and lāed hider inn. Se þēowa dyde swā, and cwæð: Hlāford, ic dyde swā-swā þū hēte, and gýt hēr is rȳmet. Se hlāford cwæð: Gā geond wegas and hegas, and nȳd hī in tō farenne, þæt mīn hūs bēo gefylled. Ic secge ēow tō sōðan þæt nān þēara weras þe, gelaðode, cuman noldan, ne onbyriað mīnre feorme. Arch. 102. 35, 36.

15. 1-7. Gerēfan and synfulle menn genēalæhton þām Hælende, and woldon his lāre gehȳran. Þā ceorodon þa sunderhālgan and þā bōceras Iudeiscre pēode, forðan þe se Hælend underfēng þā synfullan, and heom mid gereordode. Þā sāde se Hælend þām Iudeiscum bōcerum þis bigspell: Hwyle ēower hæfð hundtēontig scēapa? gif hē forlȳst ān þāra scēapa, lā, hū ne forlæt hē þā nigon and hundnigontig on wēstene, and gæð sēcende þæt ān þe him losode? Gif hē hit þonne gemēt, hē hit berð on his eaxlum tō ðære ēowde, blissigende. Þonne hē hām cymð, hē gelaðað his frȳnd and nēahgebūras him tō, and cwyð: Blissiað mid mē, forðan ðe ic gemette mīn scēap þe mē losode. Ic secge ēow þæt mære blis bið on heofonum be ānum synfullum menn, gif hē his synna mid dædbōte behrēowsað, þonne him sȳ be nigon and hundnigontig rihtwīsa, þe ne behōfiað nānre dædbōte. Arch. 101. 318.

peres, ac debiles, et caecos, et claudos introduc huc. Et ait servus: Domine, factum est ut imperasti, et adhuc locus est. Et ait dominus servo: Exi in vias et sepes, et compelle intrare, ut impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt gustabit coenam meam.

15. 1-7. Erant autem appropinquantibus et publicani et peccatores, ut audirent illum. Et murmurabant Pharisei et scribae, dicentes: Quia hic peccatores recipit, et manducat cum illis. Et ait ad illos parabolam istam, dicens: Quis ex vobis homo

qui habet centum oves, et si perdidit unam ex illis, nonne dimittit nonaginta novem in deserto, et vadit ad illam quae perierat, donec inveniat eam? Et cum invenerit eam, imponit in humeros suos gaudens; et veniens domum convocat amicos et vicinos, dicens illis: Congratulamini mihi, quia inveni ovem meam quae perierat? Dico vobis quod ita gaudium erit in caelo super uno peccatore poenitentiam agente, quam super nonaginta novem iustis qui non indigent poenitentia.

16. 19-31. Sum welig man wæs mid purpuran and mid godwebbe geglænged, and dæghwamlice mærllice leofode. þā læg sum wædla æt his geate, and his nama wæs Lazarus. Sē wæs licprōwere, and cēpte pære crumena þe man mid þām bēodum ūt ābær, ac him wæs forwyrned. þā cōmon þā hundas, and his wunda liccodon. þā gelamp hit pæt se pearfa forðfērde, and englas feredon his sǣwle tō reste mid Abraham. Se rica ēac gewāt, and his sǣwul wearð besengt on helle dēopnyse. þā beseah hē ūp of ðām tintregum, and gecnēow þone Lazarum on Abrahames wununge. Hē ðā hrȳmde mid earmre stemne, and cwæð: þū, fæder Abraham, gemiltsa mīn, and āsend tō mē Lazarum, pæt hē dyppe his finger on wætere, and gecēle mīne tungan, forðāmpe ic eom on ðysum līge pearle gecwylmed. Him andwyrde Abraham: þū, mīn bearn, bēo þē gemyndig pæt þū underfēnge welan on ðinum life, and Lazarus yrmðe; nū is hē gefrēfrod, and þū eart getintregod. And betwux ūs and ēow is micel prosm gefæstnod, pæt ūre nān ne mæg tō ēow, nē gē tō ūs. Hē cwæð þā: Ic bidde þē, fæder, pæt þū āsende Lazarum ongēan tō mīnre mægðe, pæt hē cȳðe mīnum fif gebrōðrum pæt hī warnian hī geornlice, pæt hī ne becuman tō þysere tintregunge. þā andwyrde Abraham: Hī habbað þone lārēow

16. 19-31. Homo quidam erat dives, qui induebatur purpura et bysso, et epulabatur quotidie splendide. Et erat quidam mendicus, nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus, cupiens saturari de micis quae cadebant de mensa divitis; et nemo illi debatur; sed et canes veniebant, et lingeabant ulcera eius. Factum est autem ut moreretur mendicus, et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives, et sepultus est in inferno. Elevans autem oculos suos, cum esset in tormentis, vidit Abraham a longe, et Lazarum in sinu eius. Et ipse clamans dixit: Pater Abraham,

miserere mei, et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma. Et dixit illi Abraham: Fili, recordare quia recepisti bona in vita tua, et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris. Et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi qui volunt hinc transire ad vos non possint, neque inde huc transmeare. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei; habeo enim quinque fratres, ut testetur illis, ne et ipsi veniant in hunc locum tormentorum. Et ait illi Abraham: Habent Moysen

Moysen and witegan, þe him wyssian sceolon; hlystan hī heora lāre, gif hī willað. Þā cwæð se rica: Nese, lēof, nese; nellað hī heora synna behrēowsian, būton sum man of dēaðe ārīse, and hī warnie. Se hēahfæder him andwyrde: Gif hī nellað gelyfan Moysen and þām witegum, ne gecyrrað hī tō dædbōte þurh nānes geedeucodes mannes mynunge. Arch. 101. 317, 318.

18. 9-14. Drihten sǣde pis bigspell be sumum mannum þē on him sylfum trūwodon þæt hī rihtwīse wǣron, and oðre for-sāwon, þus cweðende: Twēgen menn ēodan intō Godes temple hī tō gebiddenne: ān wæs sunderhālga, oðer wæs openlice synfull. Þā stōd se sundorhālga, and hine þus gebæd: God, ic þancie þē þæt ic ne eom nā swilce oðre menn, rēaferas and unrihtwīse, forlīras, oððe swilce þes mǣnfulla þe hēr stent. Ic fæste twēgen dagas on ðære wucan, and ic tēoðie ealle mīne æhta. Þā stōd se synfulla feorran, ne dorste his ēagan ūp āhebban, ac bēot his brēost, þus cweðende: God ælmihtig, miltsa mē synfullum. Nū cwæð se Hǣlend be ðisum: Sōð ic ēow seege: Þes man ēode hām gerihtwīsod swiðor þonne se sunderhālga; forðanðe ælc þāra þe hine onhefð bið geēadmēt, and se ðe hine sylfne geēadmēt bið āhafen. Arch. 102. 38, 39.
19. 20-26. Þā cōm se þrida, and cwæð: Hlāford, efne, hēr is þīn pund, þe ic hǣfde behyð on mīnum swātclāðe; ic ondrēd

et prophetas; audiant illos. At ille dixit: Non, pater Abraham, sed si quis ex mortuis ierit ad eos, poenitentiam agent. Ait autem illi: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent.

18. 9-14. Dixit autem et ad quosdam qui in se confidebant tamquam iusti, et aspernabantur ceteros, parabolam istam: Duo homines ascenderunt in templum ut orarent: unus Phariseus, et alter publicanus. Phariseus stans, haec apud se orabat: Deus, gratias ago tibi quia non sum sicut ceteri hominum, raptores, iniusti, adul-

teri, velut etiam hic publicanus; ieiuno bis in sabbato; decimas do omnium quae possideo. Et publicanus a longe stans nolebat nec oculos ad caelum levare, sed percutiebat pectus suum, dicens: Deus propitius esto mihi peccatori. Dico vobis: Descendit hic justificatus in domum suam ab illo; quia omnis qui se exaltat humiliabitur, et qui se humiliat exaltabitur.

19. 20-26. Et alter venit, dicens: Domine, ecce mna tua, quam habui repositam in sudario; timui enim te, quia homo austerus es; tollis quod non posuisti, et metis quod non seminasti. Dicit ei: De ore tuo

mē, forðanþe ðū eart swiðe styrne, and wilt niman þæt þæt þū ær ne sealdest, and wilt rīpan þæt þæt þū ær ne sēowe. þā cwæð se hlāford: Ealā, þū lȳðra pēowa, nū ic pē dēme æfter þīnre āgenre tungan. Wistest þū þæt ic wæs styrne man, neomende þæt ic ær ne sealde, and rīpende þæt þæt ic ær ne sēow? hwī noldest þū syllan mīn feoh myneterum tō slēane, and ic wolde mid þām gafole hit ofgān æt him? Hē cwæð þā tō ðām ymbstandendum: Nimað þæt pund him æt, and syllað þām þe mē brōhte tȳn pund. Hī cwædon: Lā lēof, hē hæfð tȳn pund. Se hlāford cwæð: Ic secge eow tō sōðan: Ælc pæra þe hæfð, him bið māre geseald, and hē genihtsumað: se ðe næfð, him bið ætbrōden þæt þæt hē hæfð.

Arch. 102. 41, 42.

19. 30, 33, 38. See Matt. 21. 1-9, notes 1, 2, 3.

19. 41-47. þā-ðā hē genēalæhte pære ceastre, and hē hī geseah, þā wēop hē ofer hī, þus cweðende: Gif þu wistest hwæt pē tōweard is, þū wēope mid mē. Witodlice on ðisum dæge þū wunast on sibbe; ac sēo tōwearde wracu is nū bediglod fram þīnum ēagum. Se tīma cymð þæt þīne fȳnd pē ymsittað mid ymbtrymminge, and pē on ælce healfe genyrwiað, and tō eorðan pē āstreccað, and þīne bearn samod þe on ðē synd. Ne forlætað hī on ðē stān ofer stāne, forðandē þū ne on-cnēowe pone tīman þīnre genēosunge. Se Hælend þā ēode intō ðām temple, and ādræfde ūt þā cȳpmcu þe pærbinnan syllende and bigende wæron, cweðende tō heom: Hit is

te iudico, serve nequam; sciebas quod ego homo austerus sum, tolens quod non posui, et metens quod non seminavi; et quare non dedisti pecuniam meam ad mensam, ut ego veniens cum usuris utique exegissem illam? Et astantibus dixit: Auferte ab illo mnam, et date illi qui decem mnas habet. Et dixerunt ei: Domine, habet decem mnas. Dico autem vobis quia omni habenti dabitur, et abundabit; ab eo autem qui non habet et quod habet auferetur ab eo.

19. 41-47. Et ut appropinquavit, videns civitatem flevit super illam, dicens: Quia si cognovisses et tu, et quidem in hac die tua, quae ad pacem tibi! nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te, et circumdabunt te inimici tui vallo, et circumdabunt te, et coangustabunt te undique, Et ad terram prosternent te, et filios tuos qui in te sunt; et non relinquent in te lapidem super lapidem. eo quod non cognoveris tempus visitationis tuae. Et ingressus in

āwriten þæt mīn hūs is gebedhūs, ac gē hit habbað gedōn sceaðum tō scræfe. . . . And wæs tæcende dæghwomlice binnan þām temple. Arch. 101, 320.

21. 9-19. Þonne gē gehyrað on middanearde gefeoht and sace, ne bēo gē āfyrhte; þās þing sceolon ārest cuman, ac ne bið, swā-þeah, þærrihte sēo geendung. Hē cwæð eft: Þeod ārist ongēan þeode, and rīce winð ongēan rīce; and mīcele eorð-styrunga bēoð geond stōwa; coðu and hungor bēoð, and ōgan of heofonum, and mīcele tǣcna. Swā-þeah, ārdanþe ðās þing gelimpað, man ēht ēower, belæwende on gesamnungum, and tēonde tō cyningum and tō ealdormannum and tō cwearternum for mīnum naman; þis ēow gelimpð sōðlice on gewitnysse. Settað eornostlice on ēowerum heortum þæt gē ne ðurfon āsmēagan hū gē andwyrdan sceolan; ic sōðlice sylle ēow mūð and wīsdōm þām ne magon wiðstandan nē wiðcweðan ealle ēower wiðerwinnan. Gē bēoð belæwede fram fæderum, and gebrōðrum, and fram māgon, and hī ēow tō dēaðe gewēcað; gē bēoð andsǣte eallum mannum for mīnum naman; and swā-þeah ne losað ān hār of ēowrum hēafde. On ēowrum geðylde gē gēahniað ēow ēowre sǣwle.

Arch. 102, 40, 41.

21. 25-33. Tǣcna gewurðað on sunnan, and on mōnan, and on

templum, coepit elicere vendentes in illo et ementes, dicens illis: Scriptum est quia domus mea domus orationis est; vos autem fecistis illam speluneam latronium. Et erat docens quotidie in templo. . . .

21. 9-19. Cum autem audieritis praelia et seditiones, nolite terreri; oportet primum haec fieri, sed nondum statim finis. Tunc dicebat illis: Surget gens contra gentem, et regnum adversus regnum. Et terraemotus magni erunt per loca, et pestilentia, et fames, terroresque de caelo, et signa magna erunt. Sed ante haec omnia iniciant vobis manus suas, et persequentur tra-

hentes in synagogas et custodias, trahentes ad reges et praesides, propter nomen meum; continget autem vobis in testimonium. Ponite ergo in cordibus vestris non praemeditari quemadmodum respondentis; ego enim dabo vobis os et sapientiam cui non poterunt resistere et contradicere omnes adversarii vestri. Tradimini autem a parentibus, et fratribus, et cognatis, et amicis, et morte afficient ex vobis; et eritis odio omnibus propter nomen meum; et capillus de capite vestro non peribit. In patientia vestra possidebitis animas vestras.

21. 25-33. Et erunt signa in sole, et

steorran; and on eorðan bið pēoda ofþrycednys, for gemengednyssa sǣlicra ȝða and swēges; menn forsēariað for ðām micelum ōgan and anbīdunge pǣra pinga þe becumað ofer eallum ymbhwyrfte; sōðlice heofona mihta bēoð āstyrede. And þonne hī gesēoð mannes Bearn cumende on wolcnum mid micelum mægenþrymme and mihte. Þonne pās wundra onginnað, āhebbað þonne ēowra hēafda, and behealdað, forðanðe ēower ālȳsednys genēalǣcð. Hē sǣde pā þis bigspell: Behealdað pās fictrēowa, and ealle oðre trēowa; þonne hī spryttað, þonne wite gē pæt hit sumurlǣcð. Swā ēac gē magon witan, þonne gē ðās foresædan tǣcna gesēoð, pæt Godes rice genēalǣcð. Sōð ic ēow secge: Ne gewīt pēos mægð oð-pæt ealle pās þing gewurðað. Heofon and eorðe gewitað; and mīne word nǣfre ne gewitað. Arch. 101. 323, 324.

23. 55, 56. *See* Mark 15. 47, notes.

24. 12. *See* Matt. 28. 2-13, 15, note 2.

24. 13-35. Eodon twēgen Drihtnes leorningenihtas tō ānre byrig, sēo wæs fif mila fram Hierusalem, Emmaus gehāten; pā eodon hī, sprecende ymbe pæs Hǣlendes prōwunge him betwȳnan. And se Hælend sylf, genēalǣcende, ēode him mid, ac hī ne mihton hine oncnāwan. Ðā befrān hē hī hwæt hī him betwȳnan spræcon, oððe hwī hī drēorige wæron. Him andwyrde ðā heora oðer, his nama wæs Cleo-

luna, et stellis; et in terris pressura gentium, prae confusione sonitus maris et fluctuum; arescentibus hominibus prae timore et expectatione quae supervenient universo orbi; nam virtutes caelorum movebuntur. Et tunc videbunt Filium hominis venientem in nube cum potestate magna et maiestate. His autem fieri incipientibus, respicite, et levate capita vestra, quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte ficulneam, et omnes arbores; cum producunt iam ex se fructum, scitis quoniam prope est aestas. Ita et vos cum videritis haec fieri, scitote

quoniam prope est regnum Dei. Amen dico vobis quia non praeteribit generatio haec donec omnia fiant. Caelum et terra transibunt; verba autem mea non transibunt.

24. 13-35. Et ecce, duo ex illis ibant ipsa die in castellum quod erat in spatio stadiorum sexaginta ab Ierusalem, nomine Emmaus; et ipsi loquebantur ad invicem de his omnibus quae acciderant. Et factum est, dum fabularentur et secum quaerent, et ipse Iesus appropinquans ibat cum illis; oculi autem illorum tenebantur ne eum agnoscerent. Et ait ad illos: Qui sunt hi sermones quos confertis ad in-

phas, and cwæð: Eart ðū āna ældēodig mann on Hierusalem, þæt ðū ne gehȳrdest be ðām Nazareniscan Hælende, hū hē wæs belæwed, and tō deaðe fordēmed? Wē hopodon þæt hē wære Israhela Ālȳsend. Nū tō-dæg is se ðridda dæg þe ðis gedōn wæs. Sume wīmmen of ūre geferrædene ēodon tō his byrgene, and pær englas gesāwon, ðe cȳddon þæt hē leofode. Sume ēac ūre gefēran tō ðære byrgene cōmon, and swā gemetton swā-swā ðā wīmmen him sēdon; ac hī ne gemetton his līc, ac æmtige byrgene. Þā cwæð se Hælend him tō andsware: Ēalā gē stantan, and latheortan tō gelyfenne on eallum ðām ðingum þe witegan spræcon! Lā hū, ne gedafonode Crīste swā ðrōwian, and swā faran intō his wuldre? Beginn ðā him tō recenne fram Moyse and eallum witegum ðā hālgan gewritu þe be him wæron gesette. Ðā genēalæhton hī ðære byrig þe hī tōwearde wæron, and hine gelaðodon tō heora gesthūse, þus cweðende: Lā lēof, wuna mid ūs, forðanðe hit æfenlæhð, and ðes dæg is nū ahyld. Þā ēode hē tō heora inne, swā gelaðod. Ðā-ðā hī tō gereordes æton, ðā genam hē hlāf, and blētsode, and tōbræc, and sealde him. Þā wurdon heora ēagan geopenode, and hī oncnēowon ðone Hælend, þe him ær bedigelod wæs; Drihten ðā gewāt of heora gesihðe. And hī siððan him betwȳnan spræcon: Lā hū, næs ūre heorte byrnende on ūs ðā-ðā hē ūs be wege gespræc, and

vicem ambulantes, et estis tristes? Et respondens unus, cui nomen Cleophas, dixit ei: Tu solus peregrinus es in Ierusalem, et non cognovisti quae facta sunt in illa his diebus? Quibus ille dixit: Quae? Et dixerunt: De Iesu Nazareno, . . . quomodo eum tradiderunt summi sacerdotes et principes nostri in damnationem mortis, et crucifixerunt eum. Nos autem sperabamus quia ipse esset redempturus Israel. Et nunc super haec omnia tertia dies est hodie quod haec facta sunt. Sed et mulieres quaedam ex nostris terruerunt nos, quae ante lucem fuerunt

ad monumentum, et, non invento corpore eius, venerunt, dicentes se etiam visionem angelorum vidisse, qui dicunt eum vivere. Et abierunt quidam ex nostris ad monumentum, et ita invenerunt sicut mulieres dixerunt; ipsum vero non invenerunt. Et ipse dixit ad eos: O stulti, et tardi corde ad credendum in omnibus quae locuti sunt prophetae! Nonne haec oportuit pati Christum, et ita intrare in gloriam suam? Et incipiens a Moyse et omnibus prophetis, interpretabatur illis in omnibus scripturis quae de ipso erant. Et appropinquaverunt castello quo

ūs ðā hālgan gewritu geopenode? Hī ārison on ðære ylcan tide, and gecyrdon tō Hierusalem, and gemēttan ðā endlofan apostolas and ðā ðe him mid wāron, secgende þæt Drihten sōðlice of dēaðe ārās, and hine ætēowode Simone Petre. Hī sylfe ēac cȳddon þæt hī Crist be wege gespræcon, and hū hī on heora gereorde hine oncnēowon. Arch. 102. 33, 34.

24. 36-47. Ðā æt nēhstan cōm se Hælend tō his leorning-cnihtum þær hī gegaderode wāron, and cwæð him tō: Sȳ sib betweox ēow; ic hit eom; ne bēo gē nā āfyrhte.¹ Ðā wurdon hī āfārede, and wēndon þæt hit gāst wære. Ðā cwæð hē him tō: Hwī synd gē āfārede, and mislice pencað be mē? Scēawiað mīne handa and mīne fēt, þe wāron mid næglum purh-drifene; grāpiað and scēawiað; gyf ic gāst wære, þonne næfde ic flāsc and bān, swā-swā gē gesēoð þæt ic hæbbe. Ðā-pā hē þis cwæð, pā ætēowde hē heom ægðer ge handa ge fēt ge sīdan, þe hē on gewundod wæs. Ðā wæs heora mōd mid mycelre wundrunge and blisse ofernumen. Ðā cwæp se Hælend him eft tō: Hæbbe gē hēr æni þing þe tō etenne sȳ?

ibant; et ipse se finxit longius ire. Et coegerunt illum, dicentes: Mane nobiscum, quoniam advesperascit, et inclinata est iam dies. Et intravit cum illis. Et factum est, dum recumberet cum eis, accepit panem, et benedixit, ac fregit, et porrigebat illis. Et aperti sunt oculi eorum, et cognoverunt eum; et ipse evanuit ex oculis eorum. Et dixerunt ad invicem: Nonne cor nostrum ardens erat in nobis dum loqueretur in via, et aperiret nobis scripturas? Et surgentes eadem hora regressi sunt in Ierusalem; et invenerunt congregatos undecim, et eos qui cum illis erant, dicentes: Quod surrexit Dominus vere, et apparuit Simoni. Et ipsi narrabant quae gesta erant in via, et quomodo cognoverunt eum in fractione panis.

24. 36-47. Dum autem haec loquuntur, stetit Iesus in medio eorum, et dicit eis: Pax vobis; ego sum; nolite timere. Conturbati vero et conterriti, existimabant se spiritum videre. Et dixit eis: Quid turbati estis, et cogitationes ascendunt in corda vestra? Videte manus meas et pedes, quia ego ipse sum; palpete et videte; quia spiritus carnem et ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus et pedes. Adhuc autem illis non credentibus, et mirantibus prae gaudio, dixit: Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piscis assi, et favum mellis. Et cum manducasset coram eis, sumens reliquias dedit eis. Et dixit ad eos: Haec sunt verba quae locutus sum ad vos cum adhuc

¹ From Matt. 14. 27, 'Ego sum; nolite timere.'

Ðā brōhton hī him gebrædne fisc and sumne dæl hunies; and hē æt pā beforan heom, and sealde heom his lāfe, þus cweþ-ende: Ðis ic sǣde ēow ær mīnre prōwunge; hyt is nū gefylled be mē, swā-swā sēo ealda æ and witegan be mē āwriten. And hē ðā heom forgeaf andgyt, þæt hī mihton pā gewritu tōcnāwan, and cwæð pā gýt: Ðus wæs gewriten be mē, þæt ic prōwian sceolde, and ārisan of dēape on pām þridan dæge; and sceal bēon gebodod on mīnum naman dædbōt and synna forgyfennyss on eallum pēodum. Arch. 101. 315.

JOHN.

1. 20. See Luke 3. 9-16, note 1.
2. 1-11. Gifta wǣron gewordene on ānum tūne ðe is gecīged Chana, on ðām Galileiscan earde; and ðær wæs Maria, pæs Hǣlendes mōder. Se Hǣlend wæs ēac gelaðod tō pām giftum, and his leorningnihtas samod. Þā gelamp hit þæt ðær āscortode wīn ðām gebēorum, and pæs Hǣlendes mōder cwæð tō him: Hī nabbað wīn leng. Þā andwyrde se Hǣlend: Fǣmne, hwæt is mē and ðe tō ðān? Ne cōm gýt mīn tīma. Sēo ēadige mōder cwæð tō pām ðenum: Swā-hwæt-swā hē eow bebýt, dōð þæt. Sōðlice pær wǣron gesette six stǣnene wæterfatu for clǣnsunge ðæra Iudeiscra manna, and hī hēoldon twyfealde gemetu oððe pryfealde. Drihten cwæð tō pām ðēningmannum: Fyllað pā fatu mid

essem vobiscum, quoniam necesse est impleri omnia quae scripta sunt in lege Moysi et prophetis et psalmis de me. Tunc aperuit illis sensum ut intelligerent Scripturas. Et dixit eis: Quoniam sic scriptum est, et sic oportebat Christum pati, et resurgere a mortuis tertia die, et praedicari in nomine eius poenitentiam, et remissionem peccatorum in omnes gentes. . . .

JOHN.

2. 1-11. . . . Nuptiae factae sunt in Cana Galilaeae; et erat mater Iesu

ibi. Vocatus est autem et Iesus et discipuli eius ad nuptias. Et, deficiente vino, dicit mater Iesu ad eum: Vinum non habent. Et dicit ei Iesus: Quid mihi et tibi est, mulier? nondum venit hora mea. Dicit mater eius ministris: Quodcumque dixerit vobis, facite. Erant autem ibi lapideae hydrae sex positae secundum purificationem Iudaeorum, capientes singulae metretas binas vel ternas. Dicit eis Iesus: Implete hydrias aqua. Et impleverunt eas usque ad summum. Et dicit eis Iesus:

wætere. Þā ðēningmen dydon be his hāse, and ðā stānenan fatu oð pone brerd gefyldon. Drihten ðā purh his mihte þæt wæter tō wine āwende, and cwæð: Hladað nū, and berað þām drihtealdre. Hi hlōdon and bāron. Ðā-ðā se drihtealdor þæs wīnes onbyrigde, and nyste hū lit gedōn wæs (þā byrlas wiston, þe þæt wæter hlōdon), ðā clypode hē tō ðām brýdguman, and cwæð: Ælc man scencð ærest his gōde wīn on forandæge, and þæt wacere þonne hī druncene bēoð; þū sōðlice hēolde þæt betste wīn oð pis. Þis tācn worhte se Hælend ærest on his mennisenysse, and geswutelode his wuldor; and his leorningnihtas on hine gelyfdon.

Arch. 142. 30, 31.

6. 20. *See Matt. 14. 37.*

8. 46-59. Hwile ēower ðrēað mē be synne? Gif ic sōð secge, hwi nelle gē mē gelyfan? Se ðe fram Gode is, hē gehyrð Godes word; forðī gē nellað gehýran, forðandē gē ne sind fram Gode. Ðā Iudeiscan andwyrdon and cwædon: Wē cweðað rihtlice be ðē þæt ðu eart Samaritanisc, and ðū hæfst dēofol on ðē. Se Hælend andwyrde: Næbbe ic dēofol on mē; ac ic ārwurðie mīnne Fæder, and gē unārwurðiað mē. Ic sōðlice ne sēce mīn wuldor; is, swa-ðeah, sē ðe sēcð and tōscæt. Sōð, sōð ic ēow secge: Swā-hwā-swā mīn word hylt, ne gesihð hē dēað on ēcnysse. Þā cwædon ðā Iudeiscan: Nū

Haurite nunc, et ferte architriclino. Et tulerunt. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset (ministri autem sciebant qui hauserant aquam), vocat sponsum architriclinus, et dicit ei: Omnis homo primum bonum vinum ponit, et cum inebriati fuerint, tunc id quod deterius est; tu autem servasti bonum vinum usque adhuc. Hoc fecit initium signorum Iesus in Cana Galilliae, et manifestavit gloriam suam; et crediderunt in eum discipuli eius.

8. 46-59. Quis ex vobis arguet me de peccato? Si veritatem dico vobis,

quare non creditis mihi? Qui ex Deo est verba Dei audit; propterea vos non auditis, quia ex Deo non estis. Responderunt ergo Iudaei, et dixerunt ei: Nonne bene dicimus nos quia Samaritanus es tu, et daemonium habes? Respondit Iesus: Ego daemonium non habeo; sed honorifico Patrem meum, et vos inhonorastis me. Ego autem non quaero gloriam meam; est qui quaerat, et iudicet. Amen, amen dico vobis: Si quis sermonem meum servaverit, mortem non videbit in aeternum. Dixerunt ergo Iudaei: Nunc cognovimus quia daemonium habes;

wē tōcnāwað þæt ðū eart wōd. Se hēahfæder Abraham forðfērde, and witegan; and ðū cwyst: Se ðe mīn word hylt, ne onbyrigð hē dēaðes on ēcnysse. Cweðst ðū lā, eart ðū mǣrra þonne ūre fæder Abraham, se ðē dēad wæs? and witegan forðfērdon; hwilene wyrest ðū ðe sylfne? Drihten andwyrde: Gif ic mē sylfne wuldrie, ðonne bið mīn wuldor nāht; mīn Fæder is, ðe mē wuldrað; and gē cweðað þæt hē is ēower God. Ac gē ne oncnēowon hine; ic sōðlice hine cann; and gif ic cweðe þæt ic hine ne cunne, ðonne bēo ic lēas, ēow gelic; ac ic cann hine, and ic his word healde. Abraham, ēower fæder, blissode þæt hē gesāwe mīnne dæg, and hē geseah, and þæs fægnode. Ðā cwædon ðā Iudeiscan him tō: Gýt ðū ne eart fiftig gēara, and gesāwe ðū Abraham? Se Hælend him andwyrde: Sōð, sōð ic ēow secge: Ic eom ærðanðe Abraham wære. Hī ðā nāmon stānas, þæt hī hine torfodon; se Hælend sōðlice hine behýdde, and ēode of ðām temple. Arch. 102. 33.

10. 11-16. Ic eom gōd hyrde: se gōða hyrde sylð his āgen lif for his scēapum. Se hýra, se ðe nis rihthyrde, hē gesihð þone wulf cuman, and hē forlæt þā scēap, and flihð; and se wulf sum gelæcð, and þā oðre tōstencð. Se hýra flihð, forðanþe hē is hýra, and þā scēap ne belimpað tō him. Ic eom

Abraham mortuus est, et prophetae, et tu dicis: Si quis sermonem meum servaverit, non gustabit mortem in aeternum. Numquid tu maior es patre nostro Abraham, qui mortuus est? et prophetae mortui sunt. Quem te ipsum facis? Respondit Iesus: Si ego glorifico meipsum, gloria mea nihil est; est Pater meus qui glorificat me, quem vos dicitis quia Deus vester est. Et non cognovistis eum; ego autem novi eum, et si dixero quia non scio eum, ero similis vobis, mendax. Sed scio eum, et sermonem eius servo. Abraham pater vester exultavit ut videret diem meum; vidit, et gavisus est.

Dixerunt ergo Iudaei ad eum: Quinquaginta annos nondum habes, et Abraham vidisti? Dixit eis Iesus: Amen, amen, dico vobis: Antequam Abraham fieret, ego sum. Tulerunt ergo lapides, ut iacerent in eum; Iesus autem abscondit se, et exivit de templo.

10. 11-16. Ego sum pastor bonus; bonus pastor animam suam dat pro ovibus suis. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit, et dispergit oves. Mercenarius autem fugit, quia mercenarius est, et non pertinet ad eum de ovibus. Ego sum

gōd hyrde, and ic oncnāwe mīne scēap, and hī oncnāwað mē, swā-swā mīn Fæder mē oncnēow, and ic hine; and ic sylle mīn āgen lif for mīnum scēapum. Ic hæbbe oðre scēap, þe ne synt nā of ðisre ēowde; and þā ic sceal lēdan, and hī gehyrað mīne stemne; and bið ān ēowed, and ān hyrde. Arch. 101. 316.

12. 12, 13. See Matt. 21. 1-9, note 2.

17. 1-11. Se Hælend cwæð tō his Fæder uppāhafenum ēagum tō heofonum: Fæder mīn, se tīma cōm; mærsa þīne Sunu, þæt þīn Sunu þē mærsie; swā-swā þū forgēafe him anweald ealles flāscs, þæt hē forgife ēce lif þām eallum þe ðū him forgēafe. Þis is sōðlice ēce lif, þæt hī ðē ænne oncnāwan sōðne God, and þone þe ðū āsendest, Hælend Crīst. Ic mærsode þe ofer eorðan; ic geendode þæt weorc þe ðū mē forgēafe tō dōnne; mærsa mē nū, Fæder, mid þē sylfum, mid þære mærsunge þe ic hæfde mid þē ærðanþe middaneard wære. Ic geswutelode þīne naman þām mannum þe ðū mē forgēafe on middanearde; þīne hī wæron, and þū hī mē forgēafe; and hī hēoldon þīne spræce. Nū hī oncnēowon þæt ealle þā þing þe ðū me forgēafe syndon fram þē, forðanðe ic him forgeaf þā word þe þū mē forgēafe; hī underfēngon and oncnēowon sōðlice þæt ic fram þē fērde, and hī gelyfdon þæt þū mē sændest. Ic gebidde for hī; ne bidde ic for middanearde, ac for ðā þe ðū mē forgēafe, forðanðe hī synd þīne;

pastor bonus, et cognosco meas, et cognoscunt me meae. Sicut novit me Pater, et ego agnosco Patrem; et animam meam pono pro ovibus meis. Et alias oves habeo, quae non sunt ex hoc ovili; et illas oportet me adducere; et vocem meam audient, et fiet unum ovile, et unus pastor.

17. 1-11. Haec locutus est Iesus, et, sublevatis oculis in caelum, dixit: Pater, venit hora; clarifica Filium tuum, ut filius tuus clarificet te. Sicut dedisti ei potestatem omnis carnis, ut omne quod dedisti ei, det eis vitam aeternam. Haec est autem vita aeterna, ut cognoscant

te, solum Deum verum, et quem misisti Iesum Christum. Ego te clarificavi super terram; opus consummavi quod dedisti mihi ut faciam; Et nunc clarifica me tu, Pater, apud te ipsum, claritate quam habui prius quam mundus esset apud te. Manifestavi nomen tuum hominibus quos dedisti mihi de mundo; tui erant, et mihi eos dedisti; et sermonem tuum servaverunt. Nunc cognoverunt quia omnia quae dedisti mihi abs te sunt, quia verba, quae dedisti mihi, dedi eis; et ipsi acceperunt et cognoverunt vere quia a te exivi, et crediderunt quia tu me misisti.

ealle mīne ping synd pīne, and pīne synd mīne; and ic eom gemēarsod on him. Ne eom ic heononforð on middanearde; hī synd on middanearde, and ic cume tō ðē. Arch. 102. 35.

20. 5. See Matt. 28. 2-13, 15, note 2.

20. 19-29. Æfter ðæs Hælandes æriste wæron his discipuli belocene on ānum hūse for pæs Iudeiscan folces oġan. Ðā on ānum restendæge cōm se Hælend in tō heom, and cwæð heom tō: Sȳ sibb betweox ēow. Ðā-pā hē pis cwæð, pā æt-ēowde hē him his handa and his sīdan. And hī wæron swȳðe bliðe purh his ærist and his tōcyme. Hē cwæð pā eft: Sȳ sibb betweox ēow; swā-swā mīn Fæder āsende mē, swā wille ic ēac sendan ēow. Ðā āblēow hē him onuppon, and cwæð: Underfōð Hāligne Gāst; ðæra manna synna pe gē forgifað, pæra bēoð forgifene; and pām pe gē oftēoð pā forgyfennysse, pām bið oftogen. Ðā næs Thomas pær, ān pæra twelf apostola. Eft, pā-ðā Thomas cōm, pā cwædon his gefēran him tō: Wē gesāwon pone Hælend. Hē andwyrde: Ne gelyfe ic pæt hē of dēaðe arise, būton ic gesēo pā dolhswaðu on his handum and on fōtum and on sīdan. Ðā eft embe seofon niht cōm se Hælend inn tō heom, pær hȳ beclȳsede wæron, and cwæð: Sȳ sibbe betweox ēow. Ðā cwæð hē tō Thoman: Sete pīne

Ego pro eis rogo; non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt; et mea omnia tua sunt, et tua mea sunt; et clarificatus sum in eis. Et iam non sum in mundo, et hi in mundo sunt, et ego ad te venio. . . .

20. 19-29. Cum ergo sero esset die illo, una sabbatorum, et fores essent clausae ubi erant discipuli congregati propter metum Iudaeorum, venit Iesus, et stetit in medio, et dixit eis: Pax vobis. Et cum hoc dixisset, ostendit eis manus et latus. Gavisī sunt ergo discipuli, viso Domino. Dixit ergo eis iterum: Pax vobis; sicut misit me Pater, et ego mitto vos. Haec cum dixisset, insufflavit, et dixit eis:

Accipite Spiritum sanctum; quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt. Thomas autem, unus ex duodecim, qui dicitur Didymus, non erat cum eis quando venit Iesus. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit eis: Nisi videro in manibus eius fixuram clavorum, et mittam digitum meum in locum clavorum, et mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus, et Thomas cum eis. Venit Iesus, ianuis clausis, et stetit in medio, et dixit: Pax vobis. Deinde dicit Thomae: Infer digitum tuum huc, et vide manus

hand on mīnum dolhswaðum, and grāpa mīne handa and mīne sīdan, and ne bēo þū nā ungelēafful þæt ic of dēaðe ārise, ac gelyf. Thomas þā scēawode and grāpode, and cwæð him tō : Ðū eart mīn Drihten and mīn God. Him andwyrde se Hælend : Ðū gelyfst, forðāmpe þū mē gesāwe; ac þā beoð gesælige þe hit ne gesāwon, and hwæpere gelyfað. Arch. 101. 315-6.

21. 1-13. Se Hælend hine geswutelode æfter his æriste æt ðære sære Tyberiadis his seofon leorningnihtum on fixnoðe. Þær fixode Petrus, and Thomas, and Nathanael, Iacobus and Iohannes, and oðre twēgen, þāra naman ne nemde se godspelere. Hī swuncon ealle ðā niht on idelum fixnoðe, and nænne fisc ne gelæhton. Ðā on merigen stōd se Hælend on ðām strande, and swā-ðeah hī ne mihton hine oncnāwan. Se Hælend him cwæð tō : Gē cnapan, hæbbe gē ænige syflinge begyten? Hī cwædon : Nese. Drihten cwæð : Wurpað ēower net on ðā swiðran healfe þæs rēwettes, and gē gemētað. Hī ðā wurpon þæt net on ðā swiðran healfe, and hit slōh sōna swā ful fixa þæt hī hit earfoðlice ātēon mihton. Þā cwæð Iohannes tō Petre þæt hit wære se Hælend þe on ðām strande stōd. Hwæt, ðā Petrus hine begyrde, and swam tō lande; ðā oðre six cōmon mid rēwette. Ðā gesāwon hī on

meas, et affer manum tuam, et mitte in latus meum; et noli esse incredulus, sed fidelis. Respondit Thomas, et dixit ei: Dominus meus et Deus meus. Dixit ei Iesus: Quia vidisti me, Thoma, credidisti; beati qui non viderunt, et crediderunt.

21. 1-13. Postea manifestavit se iterum Iesus discipulis ad mare Tiberiadis. . . . Erant simul Simon Petrus, et Thomas qui dicitur Didymus, et Nathanael, qui erat a Cana Galilaeae, et filii Zebedaei, et alii ex discipulis eius duo. Dicit eis Simon Petrus: Vado piscari. Dicunt ei: Venimus et nos tecum. Et exierunt, et ascen-

derunt in navim; et illa nocte nihil prendiderunt. Mane autem facto stetit Iesus in littore; non tamen cognoverunt discipuli quia Iesus est. Dixit ergo eis Iesus: Pueri, numquid pulmentarium habetis? Responderunt ei: Non. Dicit eis: Mittite in dexteram navigii rete, et invenientis. Miserunt ergo, et iam non valebant illud trahere prae multitudine piscium. Dixit ergo discipulus ille, quem diligebat Iesus, Petro: Dominus est. Simon Petrus, cum audisset quia Dominus est, tunica succinxit se (erat enim nudus) et misit se in mare. Alii autem discipuli navigio venerunt, (non enim

ðām lande liegan glēda, and fisc onuppan, and hlāf ðær on em. þā cwæð se Hælend : Bringað of ðām fixum þe gē nū gelæhton. Petrus ðā tēah þæt net tō lande, mid micclum fixum āfyllled ; þær wæron on oðer healf hund fixa and ðrȳ fixas ; and þæt net swā-ðēah āðolode. Se Hælend cwæð tō him : Cumað and gereordiað ēow. And hē sealde him ðā hlāf and fisc. Heora nān ne dorste hine āxian hwæt hē wære, forðanpe hī ealle wiston þæt hē wæs se Hælend, and him nān ðing þæs ne twȳnode. Arch. 102. 34, 35.

longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium. Ut ergo descenderunt in terram, viderunt prunas positas, et piscem superpositum, et panem. Dicit eis Iesus: Afferte de piscibus quos prendidistis nunc. Ascendit Simon Petrus, et traxit rete in terram, plenum magnis piscibus

centum quinquaginta tribus; et cum tanti essent, non est scissum rete. Dicit his Iesus: Venite, prandete. Et nemo audebat discumbentium interrogare eum: Tu quis es? scientes quia Dominus est. Et venit Iesus, et accipit panem, et dat eis, et piscem similiter.

ÆLFRIC'S LIVES OF THE SAINTS

GENESIS.

1. 14. *See* LS. ii. 194.
1. 28. Bēoð gemenigfylde, and gefyllað pās eorðan. LS. i. 232.
2. 7. *See* LS. ii. 194.
2. 10. *See* LS. i. 332.
3. 19. On geswincum pū leofast, and on swāte pū etst pīnne hlāf on eorðan, oð-pæt pū eft gewende tō pære ylcan eorðan þe pū of cōme; forðanþe pū eart dūst, and tō dūste gewendst. LS. i. 262.
5. 21, 24. *See* LS. i. 338.
15. 6. *See* LS. i. 338.
17. 1 ff. *See* LS. i. 338.
18. 24. Gif ðær bēoð fiftig werā wunigende on pām earde rihtwīse ætforan ðē, āra him eallum. LS. i. 296.
18. 25. pū, Drihten, þe dēmst eallum dēadlicum flæsce, ne scealt ðū pone rihtwīsan ofslēan mid pām ārlēasan. LS. i. 296.
18. 26, 29, 32, 33. Ðā cwæð God him tō eft: Ic ārige him eallum, gif ic ðær finde fiftig rihtwīsa. pā began Abraham eft biddan God georne pæt hē hī ne fordyde, gif ðær fēowertig wāron rihtwīsa werā wunigende on ðære lēode.

GENESIS.

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| <ol style="list-style-type: none"> 1. 28. . . . Crescite, et multiplicamini, et replete terram. . . . 3. 19. In sudore vultus tui vesceris pane, donec revertaris in terram de qua sumptus es; quia pulvis es, et in pulverem reverteris. 18. 24. Si fuerint quinquaginta iusti in civitate, peribunt simul? et non | <p>parces loco illi propter quinquaginta iustos, si fuerint in eo?</p> <ol style="list-style-type: none"> 18. 25. Absit a te ut rem hanc facias, et occidas iustum cum impio. . . . 18. 26, 29, 32, 33. Dixitque Dominus ad eum: Si invenero Sodomis quinquaginta iustos in medio civitatis, dimittam omni loco propter eos. . . . Rursumque locutus est ad eum: Sin autem quadraginta ibi inventi |
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God him ðæs tīpode. And hē began gīt biddan, oð-pæt hē becōm tō tȳn mannum; and him tīðode God ðā pæt hē nolde hī fordōn, gif hē funde ðær tȳn rihtwīsa manna. And hē wende ðā him fram. LS. i. 296, 298.

19. 1, 15–25. *See* LS. i. 298.

27. 27. *See* LS. i. 338.

32. 28. *See* LS. i. 338.

39. 7–12. *See* LS. ii. 380.

46. 29. *See* LS. ii. 352.

EXODUS.

7. 11. *See* LS. i. 372.

14. 22. *See* LS. i. 282.

15. 5, 10. *See* LS. ii. 88.

16. 1–3. *See* LS. i. 282.

17. 8–13. Þā wan him on swīðe Amalech se cynineg mid his lēode feohtend. Þā cwæð Moyses tō þām cēnan Iosue: Gecēos ðē nū wæras, and gewend tō-mergen tōgēanes Amaleh, and win him on swȳðe; ic sylf wille standan on ðisum stēapum munte, hæbbende mē on handa þā hālgan Godes gyrde. Iosue þā fērde, and feaht wið Amalech; and Moyses þā āstāh tō þām sticolan munte mid Aarone and Hur, pone Ælmightigan tō biddenne. Þā āhefde Moyses his handa on gebedum, and Iosue hæfde sige, and slōh þā hēðenan; eft ðonne Moyses ne mihte lencg habban his handa āstrehte, þonne hæfde Amalech sige þā hwile, and slōh pæt Godes folc. Swā oft swā Moyses āhefde his handa

fuerint, quid facies? Ait: Non percutiam propter quadraginta. . . . Obsecro, inquit, ne irascaris, Domine, si loquar adhuc semel: Quid si inventi fuerint ibi decem? Et dixit: Non delebo propter decem. Abiitque Dominus. . . .

EXODUS.

17. 8–13. Venit autem Amalec, et pugnabat contra Israel in Raphidim. Dixitque Moyses ad Iosue:

Elige viros, et egressus pugna contra Amalec; cras ego stabo in vertice collis, habens virgam Dei in manu mea. Fecit Iosue ut locutus erat Moyses, et pugnavit contra Amalec; Moyses autem et Aaron et Hur ascenderunt super verticem collis. Cumque levaret Moyses manus, vincebat Israel; sin autem paululum remisisset, superabat Amalec. Manus autem Moysi erant graves; sumentes igi-

on gebedum, swā hæfde Iosue heofonlicne fultum; and sōna swā his earmas for unmihte āslacodon, sōna slōh Amalech, and sige hæfde on him. Moyses handa wæron mycelum gehefegode; Aaron pā ālēde ænne ormētne stān under Moysen, and hē sæt pær onuppan; and Aaron āhæfde his hand upp on gebedum, and Hur hēold pā oðre oþ-pæt hit æfnode. Iosue pā hæfde heofonlicne fultum, and āfligde Amalech and his folc mid wæpnum. LS. i. 282, 284.

LEVITICUS.

11. 2, 3. *See* LS. ii. 68.

11. 6, 17. *See* LS. ii. 72.

21. 13. *See* LS. i. 232, 234.

26. 3, 4, 6, 15, 16, 19, 20. Gif gē on mīnum bebodum farað, and mīne behoda healdað, þonne sende ic ēow rēnscūras on rihtne tīman symble, and sēo eorðe spryt hyre wæstmas ēow. And ic forgife sibbe and gesehtnysse ēow, pæt gē būtan ōgan ēowres eardes brūcan; and ic ēac āfyrsgie ðā yfelan dēor ēow fram. Gif gē þonne mē forsēoð, and mīne gesetnyssa āwurpað, ic ēac swyðe hrædlice on ēow hit gewrece: ic dō pæt sēo heofen bið swā heard ēow swā īsen, and sēo eorðe pær-tōgēanes swylce hēo āren sȳ. Þonne swince gē on idel; gif gē sāwað ēower land, ðonne sēo eorðe ne spryt ēow nænne wæstm. LS. i. 294.

26. 25. Ic sende ēow swurd tō, and ēow sleað ēowre fȳnd. LS. i. 294.

tur lapidem, posuerunt subter eum, in quo sedit; Aaron autem et Hur sustentabant manus eius ex utraque parte; et factum est ut manus illius non lassarentur usque ad occasum solis. Fugavitque Iosue Amalec et populum eius in ore gladii.

LEVITICUS.

26. 3, 4, 6, 15, 16, 19, 20. Si in praeceptis meis ambulaveritis, et mandata mea custodieritis, et feceritis ea, dabo vobis pluvias temporibus

suis, et terra gignet germen suum. . . . Dabo pacem in finibus vestris: dormietis, et non erit qui exterreat; auferam malas bestias. . . . Si spreveritis leges meas, et iudicia mea contempseritis. . . . Ego quoque haec faciam vobis: . . . Daboque vobis caelum desuper sicut ferrum, et terram aeneam. Consumetur incassum labor vester; non proferet terra germen. . . .

26. 25. Inducamque super vos gladium, . . . et trademini in manibus hostium.

26. 31, 36. And ēowre burga bēoð tōbrocene and āwēste. Ic āsende ēac yrhðe intō ēowrum heortum, þæt ēower nān ne dear ēowrum fēondum wiðstandan. LS. i. 294.

NUMBERS.

16. 1 ff. *See* LS. i. 298.
 16. 32–34. God him wearð pā yrre, and sēo eorpe tōbærst pær ðær hī wicodon mid wifum and mid cyldum on heora geteldum; and hī ealle ðā suncon swā cuce intō ðære eorðan, ofhrorene mid moldan, and þæt oðer folc flēah āfyrht for heora hrēame. LS. i. 298.

DEUTERONOMY.

32. 36. *See* LS. ii. 74.

1 SAMUEL.

8. 7. *See* LS. i. 384.
 11. 15. *See* LS. i. 384.
 12. 3. *See* LS. i. 430.
 15. 10, 26. *See* LS. i. 384.
 16. 12, 14. *See* LS. i. 384.
 17. 4–10, 34, 35, 40–53. *See* LS. i. 384.

2 SAMUEL.

1. 15. *See* LS. i. 278.
 1. 16. Daid clypode, pā-ðā se eniht dēad wæs: Nū ðū cwæde þæt pū ācwealdest pone cynincg Saul, bēo pīn blōd ofer pē, and bufan pīnum hēafde. LS. i. 280.
 17. 1–23. *See* LS. i. 426, 428.
 18. 9, 14. *See* LS. i. 428.

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| <p>26. 31, 36. In tantum ut urbes vestras redigam in solitudinem. . . . Et qui de vobis remanserint, dabo pavorem in cordibus eorum in regionibus hostium. . . .</p> | <p>universa substantia eorum. Descenderuntque vivi in infernum, operti humo. . . . At vero omnis Israel, qui stabat per gyrum, fugit ad clamorem pereuntium. . . .</p> |
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NUMBERS.

16. 32–34. Et aperiens os suum, devoravit illos cum tabernaculis suis, et

2 SAMUEL.

1. 16. Et ait ad eum David: Sanguis tuus super caput tuum. . . .

1 KINGS.

16. 30, 31. *See* LS. i. 386.
 17. 1, 4, 6, 9. *See* LS. i. 386; cf. ii. 440.
 17. 14. Ðus cwæð Israhela God, þæt ðe ele ne ātōrað, nē melu on þinum mittan, oð-þæt mannum becymð rēn ofer eorðan ēow tō wæstme. LS. i. 386, 388.
 17. 15-17. *See* LS. i. 388.
 18. 1, 7. Eft ðā se Ælmihtiga hēt pone witegan faran tō his earde, and tō ðām ārlēasan cyninge; cwæð þæt hē wolde sendan syððan rēnsēūras. Helias ðā fērde; and efne, hine gemette Abdias se æðela. LS. i. 388.
 18. 10, 13, 16-24. And se cyning sende swyðe fela ærendracan tō gehwylcum eardum, embe þē āxiende. Næs ðē, lēof, gecyð þæt ic euce behyðde hundertontig witegan, and hī mid wistum āfēdde, ðā-ðā Gezabel ācwealde ealle Godes witegan þe hēo ofāxian mihte on ealre ðysre lēode? Helias ðā becōm tō ðām cyninge Achab. And hē befrān sōna pone sōðfæstan witegan: Eart ðū, lā, Helias, ðe Israhel gedrēfst? Þā and-wyrde se witega þām wælhrēowan, and cwæð: Ne gedræfde ic nā Israhel, ac gedrēfdest ðū sylf, and þīnes fæder hīw-

1 KINGS.

17. 14. Haec autem dicit Dominus Deus Israel: Hydria farinae non deficiet, nec lecythus olei minuetur, usque ad diem in qua Dominus daturus est pluviam super faciem terrae.
 18. 1, 7. Post dies multos factum est verbum Domini ad Eliam in anno tertio dicens: Vade, et ostende te Achab, ut dem pluviam super faciem terrae. . . . Cumque esset Abdias in via, Elias occurrit ei. . . .
 18. 10, 13, 16-24. . . . Non est gens aut regnum, quo non miserit dominus meus te requirens. . . . Numquid non indicatum est tibi, domino meo, quid fecerim cum interficeret Iezabel prophetas Domini, quod

absconderim de prophetis Domini centum viros, quinquagenos et quinquagenos in speluncis, et paverim eos pane et aqua? . . . Venitque Achab in occursum Eliae. . . . Ait: Tunc es ille, qui conturbas Israel? Et ille ait: Non ego turbavi Israel, sed tu, et domus patris tui, qui dereliquistis mandata Domini, et secuti estis Baalim. Verumtamen nunc mitte, et congrega ad me universum Israel in monte Carmeli, et prophetas Baal quadringentos quinquaginta, prophetasque lucorum quadringentos, qui comedunt de mensa Iezabel. Misit Achab ad omnes filios Israel, et congregavit prophetas in monte Carmeli. Accedens autem Elias ad omnem populum ait: Usque-

ræden, gē þe forlæten God, and fyligdon Baal mid fūlum biggengum. Hāt nū gelangian tō mē ealle þā lēasan witegan ðe þeowiað Baal, and etað mid Gezabel. Þā sende se cyning, and cȳdde his lēode, and hēt Israhela folc and ðā fācenfullan witegan ealle endemes cuman tō Helian spræce. Þā cwæð Helias tō eallre þære meniu: Hū lange wille gē healtian on twā healfe ðus? gif ūre Drihten is God, fyliað þonne him; gif Baal is God, fyliað his biggengum. Þā suwode þæt folc. And Helias fēng eft on: Ic belāf āna ealra Godes witegena, and Baal hæfð fēower hund and fiftig witegan; nimon hī āne oxan, and geoffrian heora Gode, and ic oðerne oxan geoffrige mīnum Gode, and bēon hī bēgen beworpene mid wuda wiðneoðan. Uton biddan syððan onsundron æt Gode, ic æt mīnum Gode þæt hē mīne lāc forbærne mid upplicum fýre, and gē ēac swā dōn; bēo þonne sē sōð God þe āsent þæt fýr ufan. Þā cwæð eall þæt folc þæt hē ænlice spræce.

LS. i. 388, 390.

18. 26-28. Ðā nāmon þā dēofolgildan pone dunnan oxan, be-wurpon mid wudu, on heora wisan tō offrunga; and clyp-odon tō Baal þæt hē heora bēne gehȳrde. Stōdon ðā fram ærnemergen earmlice hrȳmende, oð ofer midne deg gedrehte forðearle, nē him answaru nē cōm, nē sēo offrung næs for-bærned. Þā cwæð Helias tō ðām lēasum witegum: Clypiað gīt hluddor, uncūð þeah-þe hē slāpe, þæt hē hūru āwacnige, and ēow wið spræce. Hī clypodon þā swȳðor, and hī sylfe gedrehton. LS. i. 390.

quo claudicatis in duas partes? si Dominus est Deus, sequimini eum; si autem Baal, sequimini illum. Et non respondit ei populus verbum. Et ait rursus Elias ad populum: Ego remansi propheta Domini solus, prophetae autem Baal quadringenti et quinquaginta viri sunt. Dentur nobis duo boves, et illi eligant sibi bovem unum, et in frusta caedentes ponant super ligna, ignem autem non supponant; et ego faciam bovem alterum, et imponam

super ligna, ignem autem non supponam. Invoke nomina deorum vestrorum, et ego invocabo nomen Domini mei; et Deus qui exaudierit per ignem, ipse sit Deus. Respondens omnes populus ait: Optima propositio.

18. 26-28. Qui, cum tulissent bovem quem dederat eis, fecerunt; et invocabant nomen Baal de mane usque ad meridiem, dicentes: Baal, exaudi nos; et non erat vox, nec qui responderet. . . . Cumque esset

18. 30-33, 34, 36-40, 42-45. *Þā genam Helias þone ȝperne oxan, beworhte mid wuda on ðā ealdan wisan. Hēt ðā gewæterian ealne þone wudu, and clypode ānmōdlice tō þām ælmihtigan Gode: Þū ælmihtiga God þe Abraham on belȳfde, and his sunu Isaac, and ēac swilce Iacob, geswutela on pysum dæge þæt ðū eart sōð God, and pis folc oncnāwe cūðlice mid gelēafan þæt þu eart Drihten God þe heora heortan gebigst. Æfter ðisre clypunge cōm fȳr of heofonum, and forbærnde þone oxan, and ealne ðone wudu, and ðā twelf stānas ðe stōdon under ðām oxan. Þā fēol eall þæt folc forht on gebedum, and clypode mid gelēafan tō ðām lyfigendan Gode: Drihten sylf is God; Drihten sylf is God. Him cwæð þā tō Helias: Gelæccað þā witegan þe Baale ðēowdon, þæt heora nān ne ætberste. Hī wurdon ðā gelæhte, and gelædde tō Helian, and hē hī ācwealde, þæt þær nān ne belāf cucu. Hē āstāh ðā ārdlice ūp tō ānre dūne, and gebīgedum cnēowum bæd ðone ælmihtigan God þæt hē rēnas forgēafe eorð-būgiendum; and hēt his cnapan ðā hwīle hāwian tō ðære sē*

iam merities, illudebat illis Elias, dicens: Clamate voce majore, . . . certe dormit — ut excitetur. Clamabant ergo voce magna, et incidebant se. . . .

18. 30-33, 34, 36-40, 42-45. . . . *Cura-
vit altare Domini; . . . et tulit duo-
decim lapides, . . . et aedificavit
de lapidibus altare. . . . Et com-
posuit ligna: divisitque per mem-
bra bovem, et posuit super ligna.
Et ait: Implete quattuor hydrias
aqua, et fundite super holocaustum
et super ligna. Rursumque dixit:
Etiam secundo hoc facite. Qui
cum fecissent secundo, ait: Etiam
tertio id ipsum facite. Fecerunt-
que tertio. Et currebant aquae
circum altare, et fossa aquaeduc-
tus repleta est. . . . Elias propheta
ait: Domine, Deus Abraham et
Isaac et Israel, ostende hodie quia
tu es Deus Israel. . . . Ut discat*

*populus iste quia tu es Dominus
Deus, et tu convertisti cor eorum
iterum. Cecidit autem ignis Dom-
ini, et voravit holocaustum, et
ligna, et lapides, pulverem quoque.
. . . . Quod cum vidisset omnis pop-
ulus, cecidit in faciem suam, et ait:
Dominus ipse est Deus; Dominus
ipse est Deus. Dixitque Elias ad
eos: Apprehendite prophetas Baal,
et ne unus quidem effugiat ex eis.
Quos cum apprehendissent, . . .
Elias . . . interfecit eos. . . . Elias
autem ascendit in verticem Car-
meli, et pronus in terram posuit
faciem suam inter genua sua, et
dixit ad puerum suum: Ascende,
et prospice contra mare. Qui cum
ascendisset, et contemplatus esset,
ait: Non est quidquam. Et rursum
ait ille: Revertere septem vicibus.
In septima autem vice, ecce, nube-
cula parva quasi vestigium hominis*

gif ænig mist ārise of ðām mycelum brymme. Þā gecyrde se cnapa seofon siðum him tō; and on ðām seofodan cyrre sǣde ðām witegan þæt ān gehwæde wolen of ðære wīdgillan sǣ, efne, þā upp āstige mid þære unscaðpigan lyfte. Efne, ðā ārās se wind, and ðā wolenu sweartodon, and cōm ormǣte scūr of ðære lyfte. Þā gewende se cyning āweg mid þām rēne. LS. i. 390, 392.

19. 1-8. Þā . . . se cyning . . . cȳdde his wīfe ðæs witegan dǣda, and hū hē ofslōh ðā hǣðengildan. Þā āsende Gezabel ongēan tō Helian, and swōr þurh hire godas mid syrwi-gendum mōde þæt Helias sceolde ðæs on mergen sweltan, and bēon ānum gelic hire lēasra witegena. Þā forflēah Helias þæt fracode wīf ūt tō ānum wēstene, and wearð ðær on slāpe; ac hine āwrehte sōna ān scīnende Godes engel, hēt hine ārisan and hine gereordian. Hē geseah þær liegan ænne snāwhwītne focan and ān lȳtel fæt ful wāteres, þā-þā hē āwacnode; hē æt ðā and dranc, and eft wearð on slāpe. Ac se engel hine āwrehte ōpre siðe, and cwæð: Āris hraðe, and et; þū hæfst swȳpe langne weg. Hē æt eft and dranc, and ēode be ðām mete fēowertig daga on ān būtan ælcum gereorde. LS. i. 392, 394.

21. 1-21, 23. Sum pegen hātte Naboð, se hæfde ænne wīneard wið ðæs cynineges botl. Þā cwæð se cynineg him tō:

ascendebat de mari. . . . Ecce, caeli contenebrati sunt, et nubes, et ventus, et facta est pluvia grandis. Ascendens itaque Achab abiit. . . .

19. 1-8. Nuntiavit autem Achab Iezabel omnia quae fecerat Elias, et quo modo occidisset universos prophetas gladio. Misitque Iezabel nuntium ad Eliam, dicens: Haec mihi faciant dii, et haec addant, nisi hac hora cras posuero animam tuam sicut animam unius ex illis. Timuit ergo Elias, et surgens abiit. . . . Et perrexit in desertum. . . . Projecitque se, et obdormivit in umbra iuniperi: et ecce, angelus Domini tetigit eum,

et dixit illi: Surge et comede. Respexit, et ecce, ad caput suum subcinericius panis et vas aquae; comedit ergo et bibit, et rursum obdormivit. Reversusque est angelus Domini secundo, et tetigit eum, dixitque illi: Surge, comede; grandis enim tibi restat via. Qui cum surrexisset, comedit et bibit, et ambulavit in fortitudine cibi illius quadraginta diebus et quadraginta noctibus. . . .

21. 1-21, 23. . . . Vineam erat Naboth . . . iuxta palatium Achab regis Samariae. Locutus est ergo Achab ad Naboth, dicens: Da mihi vineam tuam, ut faciam mihi hortum ole-

Syle mē ðinne wīneard mē tō wyrtūne, and ic pē ððerne finde on fyrlene forhwega, oððe mid fēo ofgange, forðanþe hē is mē gehende. Pā cwæð Naboð him tō pæt hē ne mihte ālætan his yldrena yrfweardnysse swā ēaðelice him tō handa. Pā gebealh hine se cynincg, and tō his bedde ēode, wende hine tō wāge wōdlice gebolgen. Him ēode pā tō Gezabel, and cwæð: Hwī eart ðū geunrōtsod, and pē gereordian nelt? Pā sǣde se ārlēasa his yfelan wīfe hū hē pæs wīneardes gyrnde, and him forwyrnde Naboð. Pā ōlæhte Gezabel pām unrihtwīsan, and cwæð: Arīs, and gereorda ðē mid rǣd-fæstum mōde; ic ðē forgife pone wīneard ðe ðū gewilnodest. Pā sende Gezabel sōna ānne pistol tō Naboðes nēhgebūrum mid pisum gebanne: Habbað ēow gemōt, and tōmiddes settað Naboð ēowerne nēhgebūr; biddað lēase gewitan pæt hī hine forsecean on ēowere gesamnunge ðus: Naboð wyrigde on ūre gewitnysse God and his cynehlāford; ācwellað hine siððan. Pā dydon pā hēafodmenn swā-swā pæt hetelice wīf him on gewrite bebēad, and budon him tō gemōte; fundon ðā lēase gewitan þe forlugon Naboð pæt hē

rum, quia vicina est, et prope domum meam, daboque tibi pro ea vineam meliorem, aut, si commodius tibi putas, argenti pretium, quanto digna est. Cui respondit Naboth: Propitius sit mihi Dominus, ne dem hereditatem patrum meorum tibi. Venit ergo Achab in domum suam indignans. . . . Et proliciens se in lectulum suum, avertit faciem suam ad parietem, et non comedit panem. Ingressa est autem ad eum Iezabel uxor sua, dixitque ei: Quid est hoc, unde anima tua contristata est? et quare non comedis panem? Qui respondit ei: Locutus sum Naboth Iezrahelitae, et dixi ei: Da mihi vineam tuam, accepta pecunia, aut, si tibi placet, dabo tibi vineam meliorem pro ea. Et ille ait: Non dabo tibi vineam meam. Dixit ergo

ad eum Iezabel uxor eius: . . . Surge, et comede panem, et aequo animo esto; ego dabo tibi vineam Naboth Iezrahelitae. Scripsit itaque litteras, . . . et misit ad maiores natu et optimates qui erant in civitate eius, et habitabant cum Naboth. Litterarum autem haec erat sententia: Praedicate ieiunium, et sedere facite Naboth inter primos populi, et submittite duos viros filios Belial contra eum, et falsum testimonium dicant: Benedixit Deum et regem; et educate eum, et lapidate, sicque moriatur. Fecerunt ergo cives eius maiores natu et optimates qui habitabant cum eo in urbe sicut praeceperat eis Iezabel et sicut scriptum erat in litteris quas miserat ad eos: praedicaverunt ieiunium, et sedere fecerunt Naboth

sceolde wyrgan wælhreowlice God and his cynehlāford; and ācwealdan hine mid stānum; cȳddon ðā Gezabel pæt Naboð cucu næs. Hwæt, ðā Gezabel ēode mid blysse tō pām unrihtwisan cyninge, and cwæð him ðus tō: Āris nū, and hafa ðē Naboðes wineard, pēah-ðe hē pē ðæs ne ūðe; hē is nū un lifes. Pā ārās se ārlēasa, and fērde tō Naboðes winearde, wolde hine habban. Pā cōm him gangende tō se Godes wītega Helias, āsend fram Gode, and sǣde him ðās word: Ðus cwæð se ælmihtiga God: Pū ofslōge and geāgnodest; swā-swā hundas lapodon Naboðes blōd, swā hī sceolon lapian and liccian pīn blōd; ic ādilegie pīnne hīred, and fordō pīnne ofspring, forðanpe ðū mē getyrgdest, and min fole mistihtest; and Gezabel sceolon etan ælegrǣdige hundas.

LS. i. 394, 396.

21. 25, 26. See LS. i. 386.

22. 31, 34, 35, 38. Pā hēt Syrian cyning sōna his cēpan pæt hē āna fēolle of eallum his folce. Pā gebende ān scytta sōna his bogan, and āscēt āna flān swylce on ungewis; and ātǣsde ðone cyning betwux pære lungene, pæt hē feallende swēolt

inter primos populi; et, adductis duobus viris filiis diaboli, fecerunt eos sedere contra eum; at illi, scilicet ut viri diabolici, dixerunt contra eum testimonium coram multitudine: Benedixit Naboth Deum et regem; quam ob rem eduxerunt eum extra civitatem, et lapidibus interfecerunt; miseruntque ad Iezabel, dicentes: Lapidatus est Naboth, et mortuus est. Factum est autem, cum audisset Iezabel lapidatum Naboth et mortuum, locuta est ad Achab: Surge, et posside vineam Naboth Iezrahelitae, qui noluit tibi acquiescere, et dare eam accepta pecunia; non enim vivit Naboth, sed mortuus est. Quod cum audisset Achab, mortuum videlicet Naboth, surrexit, et descendebat in vineam Naboth Iezrahelitae ut possideret

eam. Factus est igitur sermo Domini ad Eliam Thesbiten, dicens: Surge, et descende in occursum Achab; . . . et loqueris ad eum, dicens: . . . Haec dicit Dominus: Occidisti, insuper et possedisti. . . . In loco hoc, in quo linxerunt canes sanguinem Naboth, lambent quoque sanguinem tuum. Et ait Achab ad Eliam: Num invenisti me inimicum tibi? Qui dixit: Inveni, eo quod venumdatus sis, ut faceres malum in conspectu Domini. Ecce ego inducam super te malum, et demetam posteriora tua, et interficiam de Achab mingentem ad parietem. . . . Sed et de Iezabel locutus est Dominus, dicens: Canes comedent Iezabel in agro Iezrahel.

22. 31, 34, 35, 38. Rex autem Syriae praeceperat principibus curruum

on ðām gefeohte ærest. Þā gewende his here āweg swyðe hraðe, and læddon pone cyning on his cræte swā dēadne; and his blōd ðā flēow binnon ðām cræte, þæt liccodon hundas ðā-ðā hī hām cōmon. LS. i. 396, 398.

22. 51-53. Ðā fēng his sunu sōna tō his rīce, Oozias gehāten, swyðe yfeldæda. Hē fērde swā-swā his forcūða fæder and swā-swā his fracode mōdor him yfele gebysnodon; and binnon twām gēarum his līfes ðolode and his lānan rīces. LS. i. 398.

2 KINGS.

1. 2-4. Hē fēoll of ānre stægere, and forðy gelæg; sende ðā tō hǣðengilde, hēt āxian be him. And Helias gemētte þā menn ðe hē āsende; cwæð him sōna tō swā-swā him sǣde Godes engel: Hwæt, lā nis se ælmihtiga God on Israhela ðeode, and gē farað tō hǣðengilde ēowre hǣle tō āxienne? Nū cwæð se Ælmihtiga forðī þæt se cyningc ne sceall ārīsan of ðām bedde þe hē on lið, ac sceall bēon dēad. LS. i. 398.

1. 5, 6. See LS. i. 398.

1. 9-13, 15-17. Þā sende se cyning sōna fiftig manna tō ðām

triginta duobus, dicens: Non pugnabitis contra minorem et maiorem quempiam, nisi contra regem Israel solum. . . . Vir autem quidam tetendit arcum in incertum sagittam dirigens, et casu percussit regem Israel inter pulmonem et stomachum. At ille dixit aurigae suo: Verte manum tuam, et eiice me de exercitu. . . . Rex Israel . . . mortuus est vespere; fluebat autem sanguis plagae in sinum currus. . . . Et linxerunt canes sanguinem eius.

22. 52-54. Ochozias autem, filius Achab, regnare coeperat, . . . regnavitque super Israel duobus annis. . . . Et fecit malum in conspectu Domini, et ambulavit in via patris sui et matris suae. . . . Irritavit Dominum Deum Israel, iuxta omnia quae fecerat pater eius.

2 KINGS.

1. 2-4. Ceciditque Ochozias per cancellos coenaculi sui quod habebat in Samaria, et aegrotavit; misitque nuntios dicens ad eos: Ite, consulite Beelzebub deum Accaron, utrum vivere queam de infirmitate mea hac. Angelus autem Domini locutus est ad Eliam Thesbiten, dicens: Surge, et ascende in occursum nuntiorum regis Samariae, et dices ad eos: Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron? Quam ob rem haec dicit Dominus: De lectulo super quem ascendisti non descendes, sed morte morieris. . . .

1. 9-13, 15-17. Misitque ad eum quinquagenarium principem, et quinquaginta qui erant sub eo. Qui

Godes wītegan, wolde hine gelangian. Ðā cwæð se yldosta tō ðām ārwurðan wītegan: Gang nū, Godes man, of þære grædan dūne; se cynincg gewilnað þæt pū cume him tō. Þā andwyrde Helias ānrædlice, and cwæð: Gif ic Godes man eom, forbærne ēow Godes fȳr. Hwæt, þā mid ðām worde wand fȳr of heofonum, and forbærnde þā fiftig manna mid ealre heora fare. Þā āsende se cynincg eft ððre fiftig ūp tō ðære dūne þær Helias sæt; and him eallswā getimode swā-swā ðām ððrum floce, þæt hī wurdon forbærnde mid brastligendum līge heofonlices fȳres færlīce ealle. Þā āsende se cynincg gýt ðriddan sīðe him tō fiftig his ðegna; ðā fēollan ealle on cnēowum bidende pone wītegan mid bifigendre heortan þæt hē hī ne forbærnde ðeah-ðe hī heora ærende ābudon, swā-swā ðā oþre ðe him ær tōcōmon. Ðā hēt Godes engel þæt hē gān sceolde forð mid ðām mannum unforht tō ðām cynincge. Elias ðā ēode tō pām ādlian cyninge, and him sylfum sēde þæt he sweltan sceolde, forðanþe hē āsende tō pām sceandlican hǣðengilde tō befrīnenne his hǣle, swylce God nāre on Israhel. Ðā gewāt se cyning, swā-swā se wītega cwæð; and his brōðor Ioram fēng tō his rīce. LS. i. 398, 400.

ascendit ad eum sedentique in vertice montis, ait: Homo Dei, rex praecepit ut descendas. Respondensque Elias dixit quinquagenario: Si homo Dei sum, descendat ignis de caelo, et devoret te et quinquaginta tuos. Descendit itaque ignis de caelo, et devoravit eum et quinquaginta qui erant cum eo. Rursumque misit ad eum principem quinquagenarium alterum, et quinquaginta cum eo. . . . Descendit ergo ignis de caelo, et devoravit illum et quinquaginta eius. Iterum misit principem quinquagenarium tertium, et quinquaginta qui erant cum eo. Qui cum venisset, curvavit genua contra Eliam,

et precatus est eum, et ait: Homo Dei, noli despicere animam meam, et animas servorum tuorum qui mecum sunt. Locutus est autem angelus Domini ad Eliam dicens: Descende cum eo; ne timeas. Surrexit igitur, et descendit cum eo ad regem. Et locutus est ei: Haec dicit Dominus: Quia misisti nuntios ad consulendum Beelzebub deum Accaron, quasi non esset Deus in Israel a quo posses interrogare sermonem, ideo de lectulo super quem ascendisti non descendes, sed morte morieris. Mortuus est ergo iuxta sermonem Domini quem locutus est Elias; et regnavit Ioram frater eius pro eo. . . .

2. 1. *See* LS. i. 400.

2. 9-13. Ðā cwæð se lāreow Helias tō his leorningnihte: Bide mē lōcahwæs pū wille, ærðanþe ic bēo genumen of ðinre gesihðe and of ðysum geswince. Þā cwæð Eliseus tō ðām ārwurðan witegan: Ic bidde pē, mīn fæder, þæt ic bēo āfyllled mid pām witegendlicum gāste þe on ðē nū wunað. Þā cwæð Helias tō his leorningnihte: Myceles pū bāde, ac ðū bist swā-ðeah tīða, gif ðū mōst gesēon hū ic sīpige heonon; gif ðū hit ne gesihst, sōðlice hit ne bið. Betwux heora sprāce cōm ān heofonlic cræt swylce eall fýren, mid flēogendum horsum; and Helias fērde on ðām fægeran cræte upp geond ðā lyft, and lēt āfeallan his basineg. Þā geseah Heliseus hū hē sīðode ūp, and clypode hlūde æfter his lāreowe þus: Pater mi, pater mi, currus Israhel et auriga eius; þæt is on Englisc: Fæder mīn, fæder mīn, Israheles cræt and his wissigend, þæt is, crætwīsa. Hē ne geseah hine siððan, ac genam sōna his basineg ðe of pām cræte ætfēoll, and fērde ongēan. LS. i. 400, 402; cf. i. 340.

5. 1-17. *See* LS. i. 402.

8. 17. *See* LS. i. 400.

9. 1, 2, 6, 7, 10, 21-25, 27, 30, 32-36. Heliseus ðā āsende sumne oðerne witegan mid Godes ærende tō anum ealdormenn, Hieu gehāten, hēt hine hālgian tō cyninege. Ðā fērde se geonga witegatō pām foresædan ealdormenn, begēat his hēafod mid ele, swā-swā se Ælmihtiga hēt, and ābēad him Godes ærende ānrædlice, and cwæð: God ælmihtig cwæð

2. 9-13. Cumque transissent, Elias dixit ad Eliseum: Postula quod vis ut faciam tibi antequam tollar a te. Dixitque Eliseus: Obsecro ut fiat in me duplex spiritus tuus. Qui respondit: Rem difficilem postulasti; attamen si videris me quando tollar a te, erit tibi quod petisti; si autem non videris, non erit. Cumque pergerent, et incipientes sermocinarentur, ecce currus igneus, et equi ignei; . . . et ascendit Elias per turbinem in caelum. Eliseus

autem videbat, et clamabat: Pater mi, pater mi, currus Israel, et auriga eius. Et non vidit eum amplius. . . . Levavit pallium Eliae, quod ceciderat ei; reversusque stetit super ripam Iordanis.

9. 1, 2, 6, 7, 10, 21-25, 27, 30, 32-36. Eliseus autem propheta vocavit unum de filiis prophetarum, et ait illi: Accinge lumbos tuos, et tolle lenticulam olei hanc in manu tua, et vade in Ramoth Galaad; cumque veneris illuc, videbis Iehu filium

be pē: Ic ðē tō cyninege gesmyrode ofer Israhela folc, pæt pu eall ādilegie Achabes ofspring ðæs ārlēasan cynineges, pæt ic bēo gewrecen on pære āwyrigendan Gezabel; hēo bið hundum tō mete, nā bebyrged on eorðan. Pā cōm him tōgēanes Ioram se cyning, āxode hwæðer hē cōme mid sibbe swa cāflīce. Ðā andwyrde Hieu, and cwæð unforht him tō: Gīt ðīnre mōdor mǎnfullan forligr, and fela unlybban, syndon forðgegne. Pā gewende Ioram āwæg sōna, and cwæð: Ðis synd syrunga. And Hieu hine scēt bæftan his bæce, pæt him tōbærst sēo heorte; hēt hine ðā wurpan of pām wege swā dēadne. Pā flēah Iudea cyning, pe cōm mid ðām ōprum; ac Hieu hine offērde, and him his feorh benam. Wende pā tō Gezabel, pe wæs on pære byrig, and stōd uppon ānre ūpfłōra ænlice gegleneged, and gehīwode hire ēagan and hire neb mid rude tōgēanes Hieu; and behēold his tōcyme. Pā beseah Hieu tō pære sceande ūp, and hēt hī āscēofon sōna underbæc. Hēo wearð ðā āfylled ætforan ðām horsum, and pā hors hī oftrædan hūxlice under fōtum. Hieu pā ēode tō his gereorde sittan, and æfter his ðēnunge cwæð tō his pegnum: Gāð tō pære hætse (*vel* sceande) pe ic hēt nīper āscēofan, and bebyriað hire lic for hire gebyrdum.

Iosaphat filii Namsi, et ingressus suscitabis eum de medio fratrum suorum, et introduces in interius cubiculum. . . . Et surrexit et ingressus est cubiculum; at ille fudit oleum super caput eius, et ait: Haec dicit Dominus Deus Israel: Unxi te regem super populum Domini Israel, et percuties domum Achab domini tui, et ulciscar sanguinem servorum meorum prophetarum, et sanguinem omnium servorum Domini de manu Iezabel. . . . Iezabel quoque comedent canes in agro Iezrahel, nec erit qui sepe-liat eam. . . . Egressus est Ioram rex Israel, et Ochozias rex Iuda, singuli in curribus suis, egressique sunt in occursum Iehu. . . . Cumque vidisset Ioram Iehu, dixit: Pax est,

Iehu? At ille respondit: Quae pax? adhuc fornicationes Iezabel matris tuae, et veneficia eius, multa vigent. Convertit autem Ioram manum suam, et fugiens ait: . . . Insidiae. . . . Porro Iehu tetendit arcum manu, et percussit Ioram inter scapulus; et egressa est sagitta per cor eius. . . . Dixitque Iehu ad Badacer ducem: Tolle, projice eum in agro Naboth Iezrahelitae. . . . Ochozias autem, rex Iuda, videns hoc, fugit; . . . persecutusque est eum Iehu. . . . Et percusserunt eum, . . . et mortuus est ibi. . . . Venitque Iehu in Iezrahel. Porro Iezabel introitu eius audito, depinxit oculos suos stibio, et ornavit caput suum, et respexit per fenestram. . . . Levavitque Iehu faciem suam ad fenestram.

Hī ēoden ārdlice tō, ac hēo wæs eall freten būtan pām handum ānum, and pām hēafde ufweardum, and pām fōt-wylmum, purh fūle hundas. Pā cȳddon ðā cnihtas pām cyninge pæt; and hē cwæð tō andsware pæt hit wæs ær swā gewītegod. LS. i. 402, 404, 406; cf. 400.

10. 1, 3, 5-7. Pā wēran of Samarian hundseofontig æðelinga, Achabes suna pæs ealdan cyninges, Iorames gebrōðra. Pā hēt se bealda Hieu ðā ceastergewaran pæt hī of ðām hundseofontigum ænne æðeling gecuron him tō cyninge, and fuhton him tōgēanes for heora hlāfordum. Pā sende sēo burhwaru tō ðām brēman Hieu, budon him manrēdene tō eallum his bebodum. Pā hēt Hieu him tō gebringan pāra æðelinga hēafdu ealle pæs on mergen, and hē ācwealde siððan ælc ping ðæs cynnes. LS. i. 406.

10. 17-19, 21, 25-27, 30. Gewende ðā tō Samarian pære foresēdan byrig, and hēt him tō gelangian pā lēasan dēofolgildan þe Baal wurðodon, wolde hine gespræcan. Hēt ðā gedreōhlēcan pæs dēofles templ, sēde pæt hē wolde hine wurðian for god, swā-swā Achab dyde, and ēac gīt swyðor. Pā cōmon pā sācerdas tō pām cyninge ealle; and hē hēt hī

. . . At ille dixit eis: Praecipitate eam deorsum. Et praecipitaverunt eam, . . . et equorum ungulae conculcaverunt eam. Cumque introgressus esset ut comederet biberetque, ait: Ite, et videte maledictam illam, et sepelite eam, quia filia regis est. Cumque issent ut sepelirent eam, non invenerunt nisi calvariam, et pedes, et summas manus. Reversique nuntiaverunt ei; et ait Iehu: Sermo Domini est, quem locutus est per servum suum Eliam Thesbitem. . . .

10. 1, 3, 5-7. Erant autem Achab septuaginta filii in Samaria; scripsit ergo Iehu litteras, et misit in Samariam ad optimates civitatis, et ad maiores natu, et ad nutritios Achab, dicens: . . . Eligite meliorem, et eum qui vobis placuerit de

filii domini vestri, et eum ponite super solium patris sui, et pugnite pro domo domini vestri. . . . Miserunt ergo praepositi domus, et praefecti civitatis, et maiores natu, et nutritii ad Iehu, dicentes: Servi tui sumus, quaecumque iusseris faciemus. . . . Rescripsit autem eis litteras secundo, dicens: Si mei estis, et obeditis mihi, tollite capita filiorum domini vestri, et venite ad me hac eadem hora cras in Iezrahel. . . . Cumque venissent litterae ad eos, tulerunt filios regis, et occiderunt septuaginta viros. . . .

10. 17-19, 21, 25-27, 30. Duxit in Samariam. . . . Congregavit ergo Iehu omnem populum, et dixit ad eos: Achab coluit Baal parum, ego autem colam eum amplius. Nunc igitur omnes prophetas Baal, et

ingān tō ðām gode Baal, and him geoffrian pā ēstfullan onsægednyssa. Hwæt, ðā Hieu hēt hī ealle ofslēan, and forbærnan pone Baal, and tōbræcan his templ. Worhton pā ānne gangtūn pær ðær se god Baal ær wæs gewurðod wōlice oð pæt. Pā cōm Godes word tō ðām cyninge pus: Forðanþe pū geworhtest minne willan geornlice on Achabes ofspringe, and hī ealle ādilogodest, þine suna gesittað pæt cynesetl on Israhel oð ðā fēorþan mægðe, mid fæderlicre æftergengnyssse. LS. i. 406.

13. 21. Æfter pæs witegan forðsiþe wearð ān lic gebrōht tō ðæs hālgan byrgene; and sceaðan pā āfligdon færllice ðā licmenn, pæt hī forlēton pone dēadan uppān his byrgene, and urnon āweg swā hraðe swā hī besāwon on ðone rēpan flocc. Pā ārās se dēada mid-ðām-þe hē hrepode pā byrgene, and ēode hām gesund for Heliseus geearnungum. LS. i. 402.

18. 1-5, 13, 17. See LS. i. 408.

19. 15-19, 35-37. See LS. i. 408.

20. 1-7. Æfter ðysum wearð geuntrumod Ezechias [oð] dēað; and him cōm gangende tō Godes witega Isaias, ābēad him Godes ārende pus bealdlice, and cwæð: God cwæð be ðe, cynincg, pæt pū becweðe þine ðincg, forðanþe ðū sweltan scealt, and pū sōðlice ne leofast. Pā āwende Ezechias tō wāge his ansýne, and clypode tō Gode, pus cweðende mid

universos servos eius, et cunctos sacerdotes ipsius vocate ad me; nullus sit qui non veniat, sacrificium enim grande est mihi Baal.

. . . Et venerunt cuncti servi Baal.

. . . Et ingressi sunt templum

Baal, et repleta est domus Baal.

. . . Percusseruntque eos in ore

gladii. . . . Et protulerunt statuam

de fano Baal, et combusserunt et

comminuerunt eam. Destruxerunt

quoque aedem Baal, et fecerunt

pro ea latrinas usque in diem

hanc. . . . Dixit autem Dominus

ad Iehu: Quia studiose egisti quod

rectum erat, et placebat in oculis

meis, et omnia quae erant in corde

meo fecisti contra domum Achab, filii tui usque ad quartam generationem sedebunt super thronum Israel.

13. 21. Quidam autem sepelientes hominem, viderunt latrunculos, et proiecerunt cadaver in sepulchro Elisei. Quod cum tetigisset ossa Elisei, revixit homo, et stetit super pedes suos.

20. 1-7. In diebus illis aegrotavit Ezechias usque ad mortem; et venit ad eum Isaias filius Amos, propheta, dixitque ei: Haec dicit Dominus Deus: Praeceptum domui tuae; morieris enim tu, et non vives. Qui convertit faciem suam

wōpe: Ic bidde pē, mīn Drihten, þæt pū bēo gemyndig hū ic ætforan ðē fērde on fulfremedre heortan, and on sōðfæstnysse pē symle gecwēmdre. Isaias se witega wæs āwæg farande, ac God hine gecyrde, þus him eft secgende: Gecyr tō Ezechian, and sege him ðās word: Drihten God gecwæð, pe Daid on gelyfde: Ic gehyrde pīn gebed, and ic behēold pīnne wōp, and, efne, ic ðē gehæle, þæt pū hāl gæst nū embe prȳ dagas tō pīnes Drihtnes temple; and ic fiftȳne gēar pē tō fyrste lāte ðinum dagum tōēacan, and ic eac pās burh gescylde. Þā hēt se witega Isaias wyrcean ænne clȳpan tō þæs cyninges dolge; and him cōm ðā hælu. LS. i. 408, 410.

21. 1-9, 18-24. See LS. i. 410, 412.

22. 1. See LS. i. 412.

23. 3-25. See LS. i. 412.

1 CHRONICLES.

21. 1-19, 27. And God him sende ðā tō Gad pone witegan, ðas word him secgende: Gecēos ðē nū ān wite, swā-swā ðū wyrðe eart: oppe ðrēo gēar hunger; oððe prȳ mōnðas gewinn, þæt ðū swā lange flēo pīne fȳnd, gif ðū mage; oððe ðrȳ dagas mancwealm. Þā cwæð Daid him tō: Unēaðe mē is ðis; ac mē is swā-ðēah lēofre þæt ic on Godes handa befealle pone ic on mannes handa befealle, forðanpe his mildheortnyssa syndon mænigfealde. God sende ðā sōna

ad parietem, et oravit Dominum, dicens: Obsecro, Domine, memento, quaeso, quomodo ambulaverim coram te in veritate et in corde perfecto, et quod placitum est coram te fecerim. Flevit itaque Ezechias fletu magno. Et antequam egrediretur Isaias mediam partem atrii, factus est sermo Domini ad eum, dicens: Revertere, et dic Ezechiae duci populi mei: Haec dicit Dominus Deus David patris tui: Audivi orationem tuam, et vidi lacrymas tuas, et ecce, sanavi te; die tertio ascendes templum Domini; et ad-

dam diebus tuis quindecim annos; . . . et protegam urbem istam. . . . Dixitque Isaias: Afferte massam ficorum. Quem cum attulissent, et posuissent super ulcus eius, curatus est.

1 CHRONICLES.

21. 11-19, 27. Cumque venisset Gad ad David, dixit ei: Haec dicit Dominus: Elige quod volueris: Aut tribus annis famem; aut tribus mensibus te fugere hostes tuos, et gladium eorum non posse evadere; aut tribus diebus . . . pes-

sumne enegel him tō, and se enegel ofslōh hundseofontig ðūsenda on Dauides anwealde, ealle wāpmenn. Þā cōm se enegel þær se cynincg sylf wæs, and wolde ðā slēan þā ceastergewaran; ac Gode ofhrēow ðā, and hraðe cwæð tō ðām engle: Genōh, genōh hit is nū; heald þīne handa. Þā geseah Dauid sylf hū se enegel slōh þæt folc; and clypode tō Gode, and cwæð mid angsumnysse: Ic eom þe ðær syn-gode, and ic sylf unrihtlice dyde tōgēanes ðē; hwæt dydon þās scēp? Ic bidde þæt þū āwende wið mīn þīne hand, and wið mīnne hīred þīne hātheortnysse. Þā cōm Gad se witega gangende, and cwæð him tō: Far nū, and ārær hraðe ān weofod Gode, and geoffra ðīne lāc, þæt ðes egsa geswīce. Þā dyde Dauid swā; and Drihten him gemiltsode, and se enegel ne mōste þā menn ofslēan leng. LS. i. 300, 302.

2 CHRONICLES.

33. 11-16. *See* LS. i. 410.

JOB.

1. 2 ff. *See* LS. i. 338, 340.

1. 8. . . . þæt his gelīca nāre ðā on ðām life ofer eorðan.
LS. i. 338.

2. 7. *See* LS. i. 340.

tilentiam versari in terra. . . . Et dixit David ad Gad: Ex omni parte me augustiae premunt; sed melius mihi est ut incidam in manus Domini, quia multae sunt miserationes eius, quam in manus hominum. Misit ergo Dominus pestilentiam in Israel, et ceciderunt de Israel septuaginta millia virorum. Misit quoque angelum in Ierusalem, ut percuteret eam; cumque percuteretur, vidit Dominus, et misertus est super magnitudine mali; et imperavit angelo qui percutiebat: Sufficit; iam cesset manus tua. . . . Levansque David oculos suos, vidit angelum Domini; . . .

dixitque David ad Deum: . . . Ego qui peccavi; ego qui malum feci; iste grex quid commeruit? . . . Vertatur, obsecro, manus tua in me, et in domum patris mei. . . . Angelus autem Domini praecepit Gad ut diceret Davidi ut ascenderet extrueretque altare Domino Deo. . . . Ascendit ergo David iuxta sermonem Gad. . . . Praecepitque Dominus angelo, et convertit gladium suum in vaginam.

JOB.

1. 8. . . . Quod non sit ei similis in terra.

28. 28. *Þæs mannes wīsdōm is ārfæstnys; and sōð ingehyð, þæt hēo yfel forbūge.* LS. i. 24.
 42. 10 ff. *See* LS. i. 340

PSALMS.

8. 2. Of unsprecendra mūpe and sūcendra pū fulfremedest pīn lof, Drihten, for pīnum fēondum, þæt pū tōwurpe fēond and defensor. LS. ii. 236.
 27. 2. Mīne fīnd þe me gedrēfdon syndon geuntrumode, and ādūn fēollon. LS. i. 244.
 37. 27. Būh fram yfele, and dō gōd. LS. i. 272.
 || Būh fram yfle, and dō gōd. LS. i. 380.
 54. 1. Pū ælmihtiga God, gehæel mē on pīnum naman; and on pīnre mihte mē ālȳs, [Eal]wealdend. LS. i. 244.
 55. 23. Ðā blōdigan weras, and ðā þe willað fācn, ne sceolan hī libban heora dagas healfe. LS. i. 304.
 66. 12. Wē fērdon purh fȳr and wæter, and pū ūs læddest on cēlinge. LS. i. 110.
 68. 2. Swā-swā wex formylt for hātan fȳre. LS. i. 316.
 68. 35. Wundorlic is God on his hālgum; hē sylf forgifð mihte and strengðe his folce. Geblētsod is hē, God. LS. i. 6.
 70. 1. God, beseoh ðū on mīnum fultume; Drihten, efst pū nū mē tō fultumigenne. LS. i. 312.
 89. 9. *See* LS. i. 248.

28. 28. . . . Timor Domini, ipsa est sapientia; et recedere a malo, intelligentia.

PSALMS.

8. 2. Ex ore infantium et lactentium perfecisti laudem propter inimicos tuos, ut destruas inimicum et ultorem.
 27. 2 . . . Qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.
 37. 27. Declina a malo, et fac bonum. . . .
54. 1. Deus, in nomine tuo salvum me fac, et in virtute tua iudica me.
 55. 23. . . . Viri sanguinum et dolosi non dimidiabunt dies suos. . . .
 66. 12. † Transivimus per ignem et aquam, et eduxisti nos in refrigerium.
 68. 2. Sicut fluit cera a facie ignis. . . .
 68. 35. Mirabilis Deus in sanctis suis Israel; ipse dabit virtutem et fortitudinem plebi suae. Benedictus Deus.
 70. 1. Deus, in adiutorium meum intende; Domine, ad adiuvandū me festina.

91. 7. þūsēnd feallað fram þīnre sīdan, and tȳn þūsēnd fram þīnre swȳðran; þē sylf sōðlice ne genēalēcæð nān yfel. LS. i. 216.
96. 5. Ealle þære hǣðenra godas syndon dēofla; and Dryhten sōðlice heofonas geworhte. LS. i. 26.
 || Ealle þære hǣðenra godas synd gramlice dēofla; and ūre Drihten sōðlice geworhte heofonas. LS. i. 308.
115. 4. See LS. i. 308.
118. 6. See Heb. 13. 6.
119. 80. Bēo mīn heorte and mīn lichama þurh God ungewemed, þæt ic ne bēo gescynd. LS. ii. 356.
123. 1. Tō þē ic āhæbbe mīne ēagan, Drihten, þū þe eardast on heofonum. LS. i. 246.
124. 7, 8. Ūre sāwl is āhred of grīne, swā-swā spearwa; þæt grīn is tōbrȳt, and wē synd ālȳsede. Ūre ealra fultum is on ðæs Drihtnes naman se ðe geworhte heofonas and eorðan. LS. i. 254.
133. 1. Eālā, hū mycel gōd is, and hwyle wynsumnys, ðær ðær gebrōðru bēoð on ānnyse! LS. i. 142.
148. 7, 8. Þē sōðlice heriað ealle gesceafta and ealle niwelnyssa; fȳr and hagol, snāw and ceald īs, windas and stormas, þe þīn word gefyllað. LS. i. 248.

PROVERBS.

3. 1-3, 5, 6. Mīn bearn, ne forgit ðū mīne beboda and æ, ac healde ðīn heorta hī geornlice; hī gelengað þīn līf, and ðū

- | | |
|---|--|
| 91. 7. † Cadent a latere tuo mille, et decem millia a dextris tuis; ad te autem non appropinquabit malum. | sumus. Adiutorium nostrum in nomine Domini qui fecit caelum et terram. |
| 96. 5. . . . Omnes dii gentium daemonia; Dominus autem caelos fecit. | 133. 1. Ecce, quam bonum et quam iucundum habitare fratres in unum. |
| 119. 80. † Fiat cor meum et corpus meum immaculatum, ut non confundar. | 148. 7, 8. Laudate Dominum de terra, dracones, et omnes abyssi; ignis, grando, nix, glacies, spiritus procellarum, quae faciunt verbum eius. |
| 123. 1. Ad te levavi oculos meos, qui habitas in caelis. | |
| 124. 7, 8. Anima nostra sicut passer erepta est de laqueo venantium; laqueus contritus est, et nos liberati | |

PROVERBS.

3. 1-3, 5, 6. Fili mi, ne obliviscaris legis meae, et praecepta mea cor

leofast on sibbe; and mildheortnyss and sōðfæstnys pē sōðlice ne forlætað. Hafa pē trūwa on God of ealra ðīnre heortan, and ne trūwa ðū nā swyðe on pīnre snoternysse. Þenc æfre embe God on eallum ðinum wegum, and hē sylf gewissað wel pīne fare. LS. i. 306.

3. 11, 12. Ne ātēora pū for Dryhtnes prēale, forþām hē swincð ælc bearn þe hē lufað. LS. ii. 348.

3. 13, 14. Eadig bið se man se ðe gemēt wīsdōm, forðanþe se wīsdōm is sēlra pone scīnende gold. LS. i. 306.

24. 11. Þā þe man læt tō dēaðe, ālȳs hī ūt symble. LS. ii. 330.

ECCLESIASTES.

7. 9. Yrre hæfð wununge on ðæs dysegan bōsme. LS. i. 360.

ISAIAH.

26. 7(?). Þāra rihtwīsa weg is gerihtlæced, and þāra hālgena sīðfæt is gegearcod. LS. i. 28.

50. 2. See LS. ii. 352.

59. 1. See Isa. 50. 2.

EZEKIEL.

1. 7. Þāra fēower nȳtena fēt wāeron rihte. LS. i. 334.

1. 10. Ān þāra fēower nȳtena wæs gesewen swilce mannes

tuum custodiat; longitudinem enim dierum, et annos vitae, et pacem apponent tibi; misericordia et veritas te non deserant. . . . Habe fiduciam in Domino ex toto corde tuo, et ne innitaris prudentiae tuae. In omnibus viis tuis cogita illum, et ipse diriget gressus tuos.

3. 11, 12. Disciplinam Domini, fili mi, ne abicias, nec deficias cum ab eo corripis; quem enim diligit Dominus corripit. . . .

3. 13, 14. Beatus homo qui invenit sapientiam, et qui affluit prudentia; melior est . . . negotiatione . . . auri primi et purissimi fructus eius.

24. 11. † Eos qui ducuntur ad mortem eruere ne cesses.

ECCLESIASTES.

7. 10. . . . Ira in sinu stulti requiescit.

ISAIAH.

26. 7(?). † Via iustorum recta facta est, et iter sanctorum preparata est.

EZEKIEL.

1. 7. Pedes eorum pedes recti. . . .

1. 10. Similitudo autem vultus eorum: facies hominis et facies leonis a dextris ipsorum quattuor; facies

ansȳn; þæt ðær wæs lic ānre lēon hīwe; and þæt pridde stōd ānum styrc gelic; and þæt fēorðe wæs fāgum earne gelic. LS. i. 332.

1. 12, 18. And hī ēodon āfre æfter ðām gāste, and hæfdon ēagan him on ælce healfe. LS. i. 334.
13. 2, 3, 6. Wā pām þe witegað be heora āgenre heortan, and farað æfter heora gāste, and cwæðap þæt hit God sǣde þæt þæt hī secgað; and God hī ne sende. LS. i. 328.
18. 21, 22. Gif se ārlēasa and se synfulla wyrcð dǣdbōte ealra his synna, and hylt mīne beboda, and rihtwysnyse begæð, hē lifað, and ne swylt nā yfelum dēaðe; and ic ne gemune nānre his synna þe he gefremode. LS. i. 272.
33. 11. God cwæð þæt hē nolde pæs synfullan dēað, ac hē wile swyðor þæt hē gecyrre fram his synnum, and libbe. LS. i. 272; cf. ii. 26.

DANIEL.

3. See LS. i. 342.
5. 4. See LS. i. 308.
6. See LS. i. 342.

JONAH.

1. 1. See LS. i. 302.
3. 5—10. See LS. i. 302.

MALACHI.

4. 2. See LS. i. 538.

autem bovis a sinistris ipsorum quattuor; et facies aquilae desuper ipsorum quattuor.

1. 12, 18. . . . Ubi erat impetus spiritus, illuc gradiebantur. . . . Et totum corpus oculis plenum in circuitu. . . .
13. 2, 3, 6. . . . Dices prophetantibus de corde suo: . . . Vae prophetis insipientibus, qui sequuntur spiritum suum, . . . dicentes: Ait Dominus; cum Dominus non miserit eos. . . .
18. 21, 22. Si autem impius egerit poenitentiam ab omnibus peccatis suis, . . . et custodierit omnia praecepta mea, et fecerit iudicium et iustitiam, vita vivet, et non morietur; omnium iniquitatem eius quas operatus est non recordabor.
33. 11. . . . Dicit Dominus Deus: Nolo mortem impii, sed ut convertatur impius a via sua, et vivat. . . .

TOBIT.

4. 16. *Pæt pæt ðū pē sylfum nelt on pīnum life becuman, ne dō ðū pæt oðrum menn.* LS. i. 254.
12. 7. *Sōðlice hit is swiðe derigendlic pæt [man]¹ mancynnes digle geopenige; and eft pære sǣwle is micel genyðrung pæt mon pā wuldorfæstan Godes weorc bediglige.* LS. ii. 2.

ECCLESIASTICUS.

1. 1. *Ælc wīsdōm is of Gode.* LS. i. 24.
32. 1. *Gif pū eart tō hēafodmen geset, ne āhefe pū ðē, ac bēo betwux mannum swā-swā ān man of him.* LS. ii. 314.
39. 9. (Vulg. 13). *See* LS. i. 324.

1 MACCABEES.

1. 1-67. *See* LS. ii. 66, 68.
2. 1-70. *See* LS. ii. 80, 82, 84.
3. 1-60. *See* LS. ii. 84, 86, 88.
4. 19-58. *See* LS. ii. 88, 90, 92.
5. 1-68. *See* LS. ii. 92, 94, 96.
6. 1-63. *See* LS. ii. 102, 104.
7. 1-4. *See* LS. ii. 106.
7. 5-50. *See* LS. ii. 106, 108.
8. 1-17. *See* LS. ii. 108.
9. 1-22. *See* LS. ii. 110, 112.
9. 28 ff. *See* LS. ii. 114.
13. 8 ff. *See* LS. ii. 114, 116.
16. 21-24. *See* LS. ii. 116.

TOBIT.

ECCLESIASTICUS.

4. 16. *Quod ab alio oderis fieri tibi vide ne tu aliquando alteri facias.*
12. 7. *Etenim sacramentum regis abscondere bonum est; opera autem Dei revelare et confiteri honorificum est.*
1. 1. *Omnis sapientia a Domino Deo est. . . .*
32. 1. *Rectorem te posuerunt? noli extolli; esto in illis quasi unus ex ipsis.*

¹ Supplied by the editor.

2 MACCABEES.

3. 1-40. *See* LS. ii. 116, 118, 120.
 6. 18-31. *See* LS. ii. 68, 72.
 7. 1-42. *See* LS. ii. 74, 76, 78.
 9. 1-11. *See* LS. ii. 102.
 10. 24-38. *See* LS. ii. 98, 100.
 12. 39-46. *See* LS. ii. 96, 98.

MATTHEW.

3. 2. Wyrcað dædbōte ēowra misdæda, forðanpe heofonan rīce efne genēalæchð. LS. i. 346.
 4. 4. Ne leofað nā se man sōðlice be hlāfe ānum, ac of æghwilecum worde pe forpgæð of Godes mūpe. LS. ii. 40.
 4. 17. *See* Matt. 3. 2.
 4. 23, 24. Crīst fērde ðā ābūtan geond pā Iudeiscan byrig, bodigende godspel; and ðā blindan onlihte,¹ and ealle untrumnyse and ādla gehælde. His hlīsa āsprang pā tō Syrian lande; and man feroðe untrume feorran and nēan, myslice geuntrumode, and mōnaðsēoce, and wōde, and ēac swilce beddrydan; and brōhton tō ðām Hælende, and hē hī ealle gehælde. LS. i. 346.
 5. 8. Ēadige bēoð pā clænheortan, forðanpe hī God gesēop. LS. ii. 4.
 5. 44. *See* LS. i. 354; 464.
 5. 45. God gepafað . . . pæt his sunne scýnð ofer ðā synfullan

MATTHEW.

3. 2. . . . Poenitentiam agite; appropinquavit enim regnum caelorum.
 4. 4. . . . Non in solo pane vivit homo, sed in omni verbo quod procedit de ore Dei.
 4. 23, 24. Et circuibat Iesus totam Galilaeam, . . . praedicans evangelium regni, et sanans omnem languorem et omnem infirmitatem in

populo. Et abiit opinio eius in totam Syriam; et obtulerunt ei omnes male habentes variis languoribus et tormentis comprehensos, et qui daemonia habebant, et lunaticos, et paralyticos; et curavit eos.

5. 8. Beati mundo corde, quoniam ipsi Deum videbunt.

5. 45. . . . Qui solem suum oriri facit super bonos et malos, et pluit super iustos et impios.

¹ Cf. Luke 7. 21, 'et caecis multis donavit visum.'

- hæþenan, and āsend his rēnscūras ofer ðā rihtwīsan menn and ofer ðā mǣnfullan. LS. i. 258.
6. 15. Būton gē forgifan pām mannum þe wið ēow āgyltað, mid inwerdre heortan,¹ nele se heofonlica Fæder ēow forgifan ēowre gyltas. LS. i. 280.
6. 24. *See* LS. i. 378.
6. 34. Ne penc pū be mergene. LS. ii. 222.
7. 15. Warniað ēow georne wið lēase wītegan, pā ðe cumað tō ēow on scēape gelicnysse, and hī synd wipinnan rēafigende wulfas. LS. i. 328; cf. ii. 302.
8. 19, 20. *See* Luke 9. 57, 58.
8. 30-32. *See* Mark 5. 11-13.
9. 20. *See* LS. i. 210; ii. 296.
10. 8. *See* LS. i. 346.
10. 20. Ne synd gē þe pær sprecað, ac sprycþ se Hālgā Gāst on ēow. LS. i. 214.
10. 22. *See* LS. ii. 398.
10. 28. *See* LS. ii. 422.
10. 29. Būtan Godes willan ān spearwa on eorþan ne gefylð. LS. ii. 348; cf. i. 376.
11. 11. . . . þæt nān mǣrra man næs on middanearde ācenned of were and of wife. LS. i. 344.
11. 29. Leorniað æt mē þæt ic manþwære eom, and ēadmōd on heortan; and gē gemētað reste ēowrum sǣwlum. LS. i. 344.
12. 25. *See* LS. i. 300.
13. 43. Þonne scīnað pā rihtwīsan swā-swā sunne on heora Fæder rīce. LS. i. 22.
6. 15. Si autem non dimiseritis hominibus, nec Pater vester dimittet vobis peccata vestra.
6. 34. Nolite ergo solliciti esse in crastinum. . . .
7. 15. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ovium, intrinsecus autem sunt lupi rapaces.
10. 20. Non enim vos estis qui loquimini, sed Spiritus Patris vestri qui loquitur in vobis.
10. 29. Nonne duo passeret asse ve-neunt? et unus ex illis non cadet super terram sine Patre vestro.
11. 11. . . . Non surrexit inter natos mulierum maior Ioanne Baptista. . . .
11. 29. . . . Discite a me quia mitis sum, et humilis corde; et invenietis requiem animabus vestris.
13. 43. Tunc iusti fulgebunt sicut sol in regno Patris eorum. . . .

¹ From Matt. 18. 35, 'de cordibus vestris.'

14. 29-31. *See* LS. i. 48.
 16. 16. *See* LS. i. 538; ii. 196.
 18. 35. *See* Matt. 6. 15, note.
 19. 21. Far, and syle ealle þīne æhta, and dæl þæt wurð
 pearfum, þonne hæfst þū goldhord on heofonan rīce.
 LS. ii. 258.
 19. 27. Efne, wē forlēton ealle þīncg on worulde, and þē nū
 folgiap; hwæt forescēawost þū ūs? LS. i. 232.
 21. 7. *See* LS. ii. 150.
 22. 37-39. *See* LS. i. 354.
 23. 35. *See* LS. i. 338.
 24. 13. *See* Matt. 10. 22.
 25. 40. Þæt þæt gē dōð on mīnum naman ānum of þysum
 læstum, þæt gē dōð mē sylfum. LS. ii. 224.
 26. 24. *See* LS. ii. 154.
 27. 5. *See* LS. i. 256; i. 428.
 27. 54. *See* LS. ii. 156.
 28. 19. *See* LS. ii. 196.

MARK.

1. 2, 3. *See* LS. i. 342.
 1. 3. Clypiende stemn on wēstene: Gearciað Godes weg, dōð
 rihte his paðas. LS. i. 332.
 5. 8-13. *See* LS. i. 376, 378.
 5. 25, 27. *See* LS. i. 210; ii. 296.
 8. 38. *See* Luke 9. 26.
 10. 21. *See* Matt. 19. 21.
 11. 24. Sōð ic ēow sæge: Swā-hwæt-swā gē biddað, ēow bið
 getyðod untwylice ðæs, gif gē gelyfað þæt gē þā lāc under-
 fōn. LS. i. 150.

MARK.

19. 21. . . . Vade, vende quae habes,
 et da pauperibus, et habebis thesau-
 rum in caelo. . . .
 19. 27. . . . Ecce, nos reliquimus om-
 nia, et secuti sumus te; quid ergo
 erit nobis?
 25. 40. . . . Quamdiu fecistis uni ex
 his fratribus meis minimis, mihi
 fecistis.

1. 3. Vox clamantis in deserto: Pa-
 rate viam Domini, rectas facite
 semitas eius.
 11. 24. Propterea dico vobis: Omnia
 quaecumque orantes petitis, credite
 quia accipietis, et evenient vobis.

13. ^{11.} See Matt. 10. 20.
 13. ^{13.} See Matt. 10. 22.
 14. ^{21.} See LS. ii. 154.
 15. ^{39.} See LS. ii. 156.

LUKE.

1. ^{1.} See LS. i. 328.
 2. 29-30. Forlæt nū, Drihten, þīne þēowene æfter þīnum worde in sibbe faran, forþonþe mīne ēagan gesāwon þīne hǣlo. LS. ii. 46.
 8. 32, 33. See Mark 5. 8-13.
 8. 43, 44. See LS. i. 210; ii. 296.
 9. 26. See LS. i. 272, 274.
 9. 57-62. . . . þæt sum man him cwæð tō : Ic wille sīþian mid ðē, and ðē folgian, swā-hwider-swā ðū færst. Ðā cwæð se Hǣlend him tō : Foxas habbað hōlu, and fugelas habbað nest; and ic næbbe wununge hwider ic mīn heafod āhyldan mæge. . . . Crīst eft pā siððan cwæð tō sumum oðrum : Fylig mē on mīnre fare. And hē āfyrht andwyrde : Læt mē ærest, Drihten, ārdlice faran, and mīnne fæder bebyrgan. Pā cwæð Crīst tō pām menn eft : Gepafa þæt pā dēadan heora dēadan bebyrion; gang ðu sylf sōðlice, and Godes rice boda. . . . Pā cwæð sum pridda man tō Crīste eft ðus : Ic wylle fylian pē, lēof, ac læt mē ærest faran and cýðan mīnum hīwum hū ic hæbbe gemynt. Him andwyrde þus se Hǣlend : Gif se yrðlineg behylt underbæc gelōme, ne bið hē gelimplic tilia. LS. i. 346, 348.

LUKE.

2. 29-30. Nunc dimittis servum tuum, Domine, secundum verbum tuum, in pace, quia viderunt oculi mei salutare tuum.
 9. 57-62. . . . dixit quidam ad illum : Sequar te quocumque ieris. Dixit illi Iesus : Vulpes foveas habent, et volucres caeli nidos; Filius autem hominis non habet ubi caput reclinet. Ait autem ad al-

terum : Sequere me. Ille autem dixit : Domine, permitte mihi primum ire et sepelire patrem meum. Dixitque ei Iesus : Sine ut mortui sepeliant mortuos suos; tu autem vade et annuntia regnum Dei. Et ait alter : Sequar te, Domine, sed permitte mihi primum renunciare his quae domi sunt. Ait ad illum Iesus : Nemo mittens manum amicus ad aratrum, et respiciens retro, aptus est regno Dei.

10. 1. *See* LS. i. 346.
 12. 4, 5. *See* Matt. 10. 28.
 14. 26. Swā-hwā-swā ne wipsæcð fæder, and mēder, and eal-
 lum his māgum, and pær-tō-ēacan his āgenre sāwle, ne mæg
 hē bēon mīn leorningman. LS. ii. 342.
 16. 13. *See* LS. i. 378.
 16. 22. LS. ii. 304.
 18. 22. *See* Matt. 19. 21.
 21. 19. On ēowrum geðylde gē habbað ēowre sāwla sōðlice
 gehealdene. LS. i. 360.
 || On ēowrum geðylde gē geāhniað ēowre sāwla. LS. ii. 166.
 22. 51. *See* LS. ii. 124.
 23. 42, 43. Drihten lēof, gemiltsa mē ponne ðū becymst on
 ðinum rīce. Se Hælend him andwyrde: Sōð ic pē secge:
 Nū tō-dæg pū bist mid mē on neorxnawange. LS. i. 424.
 23. 46. On pine handa, Drihten, ic betæce mīnne gāst. LS. i. 326.
 24. 44. *See* LS. i. 386.

JOHN.

5. 25. Sōð, sōp ic ēow secge pæt se tīma cymð ponne ealle
 dēade menn on heora byrgenum mannes Bearnes stefne
 gehyrað, and hī ealle ācuciað. LS. i. 510.
 6. 37. Pone pe mē tōcymð, ne drife ic hine fram mē. LS. ii. 338.
 6. 69. *See* LS. i. 538.
 8. 25. Ic eom anginn, pe ēow tō spræce. LS. i. 10.
 8. 34. Ælc pāra pe synna wyrceð is pāra synna ðēow. LS. i. 16.

14. 26. Si quis . . . non odit patrem
 suum, et matrem, et uxorem, et
 filios, et fratres, et sorores, adhuc
 antem et animam suam, non potest
 meus esse discipulus.

21. 19. In patientia vestra possidebi-
 tis animas vestras.

23. 42, 43. . . . Domine, memento
 mei cum veneris in regnum tuum.
 Et dixit illi Iesus: Amen dico tibi:
 Hodie mecum eris in paradiso.

23. 46. . . . Pater, in manus tuas
 commendo spiritum meum. . . .

JOHN.

5. 25. † Amen, amen dico vobis quia
 venit hora, et nunc est, quando
 mortui in monumentis audient
 vocem Filii Dei, et vivent.

6. 37. . . . Eum qui venit ad me non
 eiiciam foras.

8. 25. † Ego sum principium, qui et
 loquor vobis.

8. 34. . . . Omnis qui facit peccatum
 servus est peccati.

11. 25. Se þe sōðlice gelyfð on þone lyfigendan Fæder, and on his āncennedan Sunu, and on þone Hālgan Gāst, þeah-þe hē deað bēo, hē bið swā-þeah cucu. LS. i. 246.
11. 43, 44. *See* LS. i. 512; 538.
15. 15. Ne hāte ic ēow nā þēowan, ac gē synd mīne frēond. LS. i. 30.
16. 23. Sōð ic ēow secge: *Ēow sylð mīn Fæder swā-hwæs-swā gē hine biddaþ hēr on mīnum naman.* LS. i. 188.
18. 10, 11. *See* LS. ii. 124; 162; 320, 322.
19. 34. *See* LS. ii. 156.
21. 20. *See* LS. i. 330.

ACTS.

1. 16. *See* LS. i. 386.
1. 26. *See* LS. i. 256.
3. 1-3, 6-10. Hē [Petrus] sume dæg ēode tō þām Godes temple mid þām godspellere Iohanne. Þā læg þær sum crēopere, lama fram cildhāde, se wæs dæghwamlice geboren tō þām Beorhtan Gete, þæt hē ælmessan underfēnge æt þām infarendum. Ðā beseah hē tō Petre, sumere ælmessan wilnigende. Petrus sōþlice cwæð: Næbbe ic seolfor nē gold; ic þe dō þæt ic hæbbe; ārīs on Drihtnes naman, hāl on þīnum fōtum; and gefēng his swiðran, ārærde hine upp. And hē lēop sōna, cunnigende his fēðes, hwæðer hē cuðe

11. 25. . . . Qui credit in me, etiam si mortuus fuerit, vivet.
15. 15. Iam non dicam vos servos, . . . Vos autem dixi amicos. . . .
16. 23. Amen, amen, dico vobis: Si quid petieritis Patrem in nomine meo, dabit vobis.

ACTS.

3. 1-3, 6-10. Petrus autem et Ioannes ascendebant in templum. . . . Et quidam vir, qui erat claudus ex utero matris suae, baiulabatur; quem ponebant quotidie ad portam templi quae dicitur Speciosa, ut peteret elemosynam ab intro-

euntibus in templum. . . . Is cum vidisset Petrum et Ioannem, . . . rogabat ut elemosynam acciperet. . . . Petrus autem dixit: Argentum et aurum non est mihi; quod autem habeo, hoc tibi do; in nomine Jesu Christi Nazareni surge et ambula; et apprehensa manu eius dextera, allevavit eum. Et protinus consolidatae sunt bases eius et plantae; et exsiliens stetit, et ambulabat. Et intravit cum illis in templum ambulans, et exsiliens, et laudans Deum. Et vidit omnis populus eum ambulantem et laudantem Deum; cognoscebant au-

gān. Ēode pā mid blisse binnan pām temple mid pām hālgum apostolum, pone Hāelend herigende. Pā oncnēowan hine ealle þe hine cūðon āer, and micclum wundrodon þæs wæddlan hāele. LS. i. 220, 222.

5. 15. See LS. i. 220.

8. 9 ff. See LS. i. 372.

8. 20. See LS. i. 122.

9. 4. See LS. ii. 192.

9. 32-43. Pā Petrus sīpode nēosigenne pā gelēaffullan, pā becōm hē tō Liddan. Pā gemētte hē āne bædrydan binnon pām weallum, Eneas gehāten, for eahte gēarum lama. Pā cwæð se ēadiga Petrus tō pām earman bæddrydan: Gehāle ðē Drihten Crīst; āris, and dō þe gearowne. Pā ārās se bæddryda. . . . Pā gelyfde sēo burhwarn, purh þæs bæddrydan hāele, on pone sōðan God, and gecyrde tō fullulte; and pā Saroniscan swā gelice dydon. Ioppe hātte sum burh, gehende pære Liddan, on pære wæs ān wydewe, wel gelyfed, Thabitas geciged, and swyðe ælmesgeorn, and mid gōdum weorcum geglencged forpearle. Sēo wearð geuntrumad on pām ylean tīman, gewāt pā of life, and læg on uppflōra. Pā geāxodon pā gelēaffullan, þe pæt lic besāetan, pæt Petrus wæs on Liddan, pām lande swā gehende; āsendan pā twēgen weras wið his, and bædon pæt hē būtan yldingege hī genēosode. Pā ārās se apostol, and ārdlice pider cōm. Ēode tō

tem illum, quod ipse erat qui ad eleemosynam sedebat ad Speciosam Portam templi; et impleti sunt stupore et extasi.

9. 32-43. Factum est autem, ut Petrus dum pertransiret universos, deveniret ad sanctos qui habitabant Lyddae. Invenit autem ibi hominem quendam, nomine Aeneam, ab annis octo iacentem in grabato, qui erat paralyticus. Et ait illi Petrus: Aenea, sanat te Dominus Jesus Christus; surge, et sterne tibi. Et continuo surrexit. Et viderunt eum omnes qui habitabant Lyddae et Saronae; qui

conversi sunt ad Dominum. In Ioppe autem fuit quaedam discipula, nomine Tabitha; . . . haec erat plena operibus bonis et eleemosynis quas faciebat. Factum est autem in diebus illis ut infirmata moreretur. . . . Posuerunt eam in coenaculo. Cum autem prope esset Lydda ad Ioppen, discipuli, audientes quia Petrus esset in ea, miserunt duos viros ad eum, rogantes: Ne pigriteris venire usque ad nos. Exurgens autem Petrus venit cum illis. Et cum advenisset, duxerunt illum in coenaculum; et circumsteterunt illum omnes vi-

pære uppflōra, and efne, him embe stōdon wēpende wydewan, and wanhafele pearfan, ætēowigende him pā rēaf and pā gerēnodan tunecan þe Thabitas him worhte, ærpanþe hēo gewite. Pā hēt se hālga Petrus þæt hī him þæt hūs gerȳmdon, and gebīgde his cnēowa, biddende hire lifes; wende pā tō pām lice, and hlūde clypode: Thabita, ārīs. And hēo pærrihte geedcucode, beseah tō Petre, and geset hire upp. Pā gelæhte Petrus hire līpian hand, ārærde hī upp hāle of pām bedde. Pā āsprang þis wundor wīde geond þæt land, and fela gelyfdon on þone lifigendan God. Pā wunode Petrus . . . manega dagas on Ioppe mid sumum gelyfedan menn, Symon gehāten. LS. i. 222, 224.

10. 6. His hūs stōd wið pā sē. LS. i. 224.

10. 9-35. Pā wolde se apostol hine onsundron gebiddan, and astāh tō pære uppflōra embe midne dæg ūtan; wæs ēac ofhingrod. . . . Hē geseah heofonas opene, and him cōm tō ān fæt, fyðerscȳte and brād; and binnan pām wæron ealle cuce nȳtenu, crēopende and gangande. Him cōm stemn tō, þus clypiende priwa: Ārīs nū, Petrus, and pās rēðan dēor ofsleh; maca pē tō mete, þæt þū mege pē gereordian. Pā cwæð se hālga wer: Ne gewurðe hit, lēof Drihten, forpanðe ic ne onbyrgde swā-hwæt-swā unclāne bið. Pā cōm him eft stemn tō, þus clypigende of heofonum: þæt þæt God

duae fientes, et ostendentes ei tunicas et vestes quas faciebat illis Dorcas. Electis autem omnibus foras, Petrus ponens genua oravit; et, conversus ad corpus, dixit: Tabitha, surge. At illa aperuit oculos suos, et, viso Petro, resedit. Dans autem illi manum, erexit eam. . . . Notum autem factum est per universam Ioppen, et crediderunt multi in Domino. Factum est autem ut dies mul tos moraretur in Ioppe, apud Simonem. . . .

10. 6. . . . Cuius est domus iuxta mare. . . .

10. 9-35. . . . Ascendit Petrus in superiora, ut oraret circa horam

sextam. . . . Et, cum esuriret, voluit gustare. . . . Et vidit caelum apertum, et descendens vas quoddam velut linteam magnum quatuor initiis submitti, . . . in quo erant omnia quadrupedia, et serpentina terrae, et volatilia caeli. Et facta est vox ad eum: Surge, Petre, occide et manduca. Ait autem Petrus: Absit, Domine, quia numquam manducavi omne commune et immundum. Et vox iterum secundo ad eum: Quod Deus purificavit, tu commune ne dixeris. Hoc autem factum est per ter, et statim receptum est vas in caelum. Et dum intra se haesitaret Petrus

geclænsode, ne cwæð þū þæt hit fūl sý. Þriwa him wæs þus geclypod tō, and þærrihthe wearð þæt fæt upp tō heofonum ābrōden eft mid þām nýtenum. . . . Mid-þām-ðe Petrus smēade hwæt his gesihð gemænde, þā clypodon þær ðrȳ weras, cnucigende æt þām geate, and āxodon æt þām hīwum hwæðer se hālga Petrus þær wununge hæfde, woldon hine gespræcan. Efne, þā se Hālga Gāst him þæt sæde, and cwæð: Þrȳ weras þē sēcað of Cessarean byrig; āris, and far mid him, forþanþe ic hī āsende. Petrus þā ēode ārdlice tō ðām mannum, befrān for hwylcum intingan hī hine āxodon. Hī sēdon þæt Cornelius hī āsende tō him; hē is hundredes ealdor, and hæfð Godes ege, swȳðe rihtwȳs wer, þæt wāt eall þeos scȳr; him cōm tō Godes ængel, and cwæð þæt he sceolde þē him tō langian, and þīne lāre gehȳran. Þā on ærnemergen ēode se ēadiga Petrus mid þām ærendracum, and ēac his gebrōðra samod, tō Cessarean byrig. Cornelius gelaðode his leōfestan frēond, wolde þæt hī gehȳrdon þā hālgan lāre æt Petre, and ēode him tōgēanes, and hine ēadmōdlice gebīgde ādūne tō his fōtum. Ac his onfēncg Petrus, ēode þā inn mid Corneliē, and cwæð tō him eallum: Gē witon þæt ūs Iudeiscum ne gedafenað tō genēalēcenne ēow

quidnam esset visio quam vidisset, ecce, viri . . . astiterunt ad ianuam. Et cum vocassent, interrogabant si Simon qui cognominatur Petrus illic haberet hospitium. . . . Dixit Spiritus ei: Ecce, viri tres quaerunt te. Surge itaque, descende, et vade cum eis, . . . quia ego misi illos. Descendens autem Petrus ad viros, dixit: . . . Quae causa est propter quam venistis? Qui dixerunt: Cornelius centurio, vir iustus et timens Deum, et testimonium habens ab universa gente Iudaeorum, responsum accepit ab angelo sancto accersire te in domum suam, et audire verba abs te. . . . Sequenti autem die surgens profectus est cum illis, et quidam ex fratribus ab Ioppe

comitati sunt eum. . . . Cornelius vero expectabat illos, convocatis cognatis suis et necessariis amicis. . . . Obvius venit ei Cornelius, et procidens ad pedes eius adoravit. Petrus vero elevavit eum, . . . et loquens cum illo, intravit. . . . Dixitque ad illos: Vos scitis quomodo abominatum sit viro Iudaeo coniungi aut accedere ad alienigenam; sed mihi ostendit Deus neminem communem aut immundum dicere hominem. Propter quod sine dubitatione veni accersitus. Interrogo ergo: Quam ob causam accersistis me? Et Cornelius ait: A nudius-quarta die usque ad hanc horam orans eram hora nona in domo mea, et ecce, vir stetit ante me in veste

hæðenum mannum; ac mē geswutelode God þæt ūs nys tō cweðenne þæt gē unclāne syndon. Ic com ēac forþy būton ælcere twýnunge; ic āxe pone intingan hwī pū mē gelangodest. Cornelius cwæð pā: Mē cōm tō Godes encgel, nū ær on dæg, embe nōntid, pā-pā ic mē āna gebæd; stōð on hwītum gyrhum, and cwæð þus tō mē: Þīn gebæd is gehýred fram þām hēalican Gode, and þīne ælmyssan synd on his gesihpe getealde; āsend nū tō Ioppen tō Symone Petre, and gelange hine tō pē, þæt hē pē lifes word secge. Nū sende ic tō pē; and wē synd gearwe ealle pā þīnecg tō gehýrrenne þe se Hælend pē bebēad. . . . pā cwæð se ēadiga Petrus: Ic oncnēow tō sōþan þæt Gode is andfengege on ælcere mægðe se þe hine ondræt, and dēð rihtwīsnyse. LS. i. 224, 226, 228.

|| . . . þæt on ælcere pēode þe rihtwīsnyse wyrcð him bið andfengege. LS. ii. 192.

10. 40. See LS. ii. 366.

10. 44-48. Þā, betwux pysum wordum, wearþ mycel Godes wundor, swā þæt se Hālga Gāst cōm ofer pā hæðenan, and hī ealle spræcon þe ðā lāre gehýrdon, mislicum gereordum mærsigende God. Þā wundrodon pā Iudeiscan þe pær wæran mid Petre, gelēaffulle on Crīste, þæt se Hālga Gāst cōm ofer ðā hæðenan. And se hālga Petrus cwæð: Hwā mæg wæteres forwyrnan, pysum werum tō fulluhte, nū hī pone Hālgan Gāst habbað underfangen, swā-swā wē sylfe? And hē sōna hēt hī ealle fullian on pæs Ælmihtigan naman. Þā

candida, et ait: Corneli, exaudita est oratio tua, et eleemosynae tuae commemoratae sunt in conspectu Dei. Mitte ergo in Ioppen, et accersi Simonem qui cognominatur Petrus. . . . Confestim ergo misi ad te. . . . Nunc ergo omnes nos in conspectu tuo adsumus audire omnia quaecumque tibi praecepta sunt a Domino. Aperiens autem Petrus os suum, dixit: In veritate comperi quia. . . . in omni gente qui timet eum, et operatur iustitiam, acceptus est illi.

10. 44-48. Adhuc loquente Petro verba haec, cecidit Spiritus sanctus super omnes qui audiebant verbum. Et obstupuerunt ex circumcisione fideles qui venerant cum Petro, quia et in nationes gratia Spiritus sancti effusa est. Audiebant enim illos loquentes linguis, et magnificantes Deum. Tunc respondit Petrus: Numquid aquam quis prohibere potest, ut non baptizentur hi qui Spiritum sanctum acceperunt sicut et nos? Et iussit eos baptizari in nomine Domini Iesu Christi. Tunc

bædon hī Petrum þæt hē andbīdode þær āne fēawa daga.

LS. i. 230.

11. 2-4. Eft, þā ðā Petrus cōm tō þām Crīstenum hēape binnan Hierusalem, þā befrūnon þā gebrōðra þe of Iudeiscum cynne on Crīst gelyfdon: Hwī ēodeþt þū tō þām hǣðenum, and on heora hūse geāte? . . . þā began se hālga Petrus him eallum secgan hwæt him God geswutelode. LS. i. 230.

11. 17, 18. Gif God him forgeaf þæs Hālgan Gāstes gife, swā swā ūs on frympe on fýrenum gereordum, hwæt eom ic manna, þæt ic mihte God forbēodan? þā suwodon þā Iudeiscan sýððan hī pis gehýrdon; and wuldrodon God þæt hē wolde forgifan þām hǣpenan dǣdbōte tō þām heofonlican life. LS. i. 232.

13. 22. Ic āfunde mē Daud, Iessan sunu, æfter mīnre heortan, se ðe mīnne willan mid weorcum gefremð. LS. i. 340.

|| Ic āfunde mē Daud æfter mīnre heortan, þæt hē ealne mīnne willan mid weorcum gefremme. LS. i. 386.

17. 23. See LS. ii. 170; cf. ii. 192.

20. 29. See LS. ii. 302.

ROMANS.

1. 20. Hī ēaðelice mihton pone Ælmihtigan undergitan, ðurh ðā gesceafta þe hī gesēoð on worulde; . . . nū bēoð þā hǣðenan būton belādunge. LS. i. 258.

2. 6. God forgylt ælcum menn be his gewyrhtum. LS. i. 382.

5. 3. Sēo gedrēfednys wyrcað geþyld. LS. ii. 350.

rogaverunt eum ut maneret apud eos aliquot diebus.

11. 2-4. Cum autem ascendisset Petrus Ierosolymam, disceptabant adversus illum qui erant ex circumcissione, dicentes: Quare introisti ad viros praeputium habentes, et manducasti cum illis? Incipiens autem Petrus exponebat illis ordinem. . . .

sem prohibere Deum? His auditis tacuerunt; et glorificaverunt Deum, dicentes: Ergo et gentibus poenitentiam dedit Deus ad vitam.

13. 22. . . . Inveni David, filium Jesse, virum secundum cor meum, qui faciet omnes voluntates meas.

ROMANS.

11. 17, 18. Si ergo eandem gratiam dedit illis Deus sicut et nobis, qui credidimus in Dominum Iesum Christum, ego quis eram qui pos-

1. 20. Invisibilia enim ipsius . . . per ea quae facta sunt intellecta conspiciuntur; . . . ita ut sint inexcusabiles.

12. 17. *See* LS. ii. 238.
 12. 20. Gif ðinum fýnd hingrige, fēd hine mid mettum; oððe gif him þyrste, ðū dō him drincan. LS. i. 464.
 13. 12. Āwurpað cāflīce ēow fram þæra þeostra weorc, and wurðað ymbserýdde mid lēhtes wāpnum. LS. ii. 370.

1 CORINTHIANS.

3. 8. Swā man swýðor swincð for Gode, swā hē sēlran mēde hæfð. LS. i. 380.
 3. 9. Wē sōðlice synd ūres Scyppendes gefylstan. LS. i. 256.
 3. 16. *See* LS. i. 214.
 3. 19. Þýsses middaneardes wýsdōm is stuntsis ætforan Gode. LS. i. 24.
 6. 9-11. Mīne gebrōðra, nelle gē dwelian; nāðor nē unriht-hāmeras, nē ðā ðe hāðengildum þeowiað, ne ðā þe oðre manna wif habbað, nē ðā hnescan (*vel* wācmōd), . . . nē ðeofas, nē gýtseras, nē drinceras, . . . nē wyrgendras, . . . nē rēaferas, nabbað hī nāfre Godes rīce. . . . Þis gē wæron; ac gē synd nū āfeormode, ac gē synd gehālgode, ac gē synd gerihtwisode on Drihtnes naman ūres Hælendes Crīstes and on Gāste ūres Godes. LS. i. 366.
 6. 15, 19. *See* LS. i. 356.
 10. 10. *See* LS. i. 304.
 10. 21. Ne mage gē samod drincan ūres Drihtnes calic and ðæs dēofles cuppan. LS. i. 378.

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| <p>2. 6. Qui reddet unicuique secundum opera eius.
 5. 3. . . . Tribulatio patientiam operatur.
 12. 20. Sed si esurierit inimicus tuus, ciba illum; si sitit, potum da illi. . . .
 13. 12. . . . Abiiciamus ergo opera tenebrarum, et induamur arma lucis.</p> | <p>3. 9. Dei enim sumus adiutores. . . .
 3. 19. Sapientia enim huius mundi stultitia est apud Deum. . . .
 6. 9-11. Nolite errare; neque fornicarii, neque idolis servientes, neque adulteri, neque molles, . . . neque fures, neque avari, neque ebriosi, neque maledici, neque rapaces, regnum Dei possidebunt. Et haec quidam fuistis; sed abluti estis, sed sanctificati estis, sed iustificati estis in nomine Domini nostri Iesu Christi et in Spiritu Dei nostri.</p> |
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1 CORINTHIANS.

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| <p>3. 8. . . . Unusquisque autem propriam mercedem accipiet secundum suum laborem.</p> | <p>10. 21. Non potestis mensae Domini participes esse et mensae daemoniorum.</p> |
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13. 13. *See* LS. i. 354.

14. 15. Ic singe mid gāste, and ic singe mid mōde. LS. i. 22.

15. 4. *See* LS. ii. 366.

2 CORINTHIANS.

11. 25. . . . þæt hē sylf wunode on sǣgrunde middan ofer dæg and ofer niht. LS. ii. 274.

GALATIANS.

5. 16, 17. Mīne gebrōðra, farað on gāste, . . . and ne gefremme gē ēowres flāsc̅es lustas. Þæt flāsc̅ sōðlice gewinð ongēan ðone gāst, and se gāst ongēan þæt flāsc̅. LS. i. 364.

5. 18. Gif gē bēoð purh ðone gāst gelædde, ðonne ne synd gē nā under æ. LS. i. 364.

5. 19–24. Swutele synd pæs flāsc̅es weorc, þæt is forligr and unclænnyss, ēstfulnyss oððe gālnyss, hǣðengild oððe unlybban, fēondræden and geflit, anda and yrrē, sacu and twirædnys, dwollic lār and nīð, mansliht and druncennyss, oferfyll, and oðre ðyllice; þe ic fore ēow secge, swā-swā ic fore[sāde], forðan pā ðe ðyllice weorc wyrcað, ne begitað hī Godes rīce. . . . Þæs Gāstes wāstmas synd pā gōdan ðēawas: þæt se man lufige pone lifigendan God, and hǣbbe ðā sōðan lufe symle on his mōde and ðā gāstlican blysse, and bēo gesibsum, geðyldig, and ðolmōd, and on ðēawum

14. 15. . . . Psallam spiritu, psallam et mente.

2 CORINTHIANS.

11. 25. . . . Nocte et die in profundo maris fui.

GALATIANS.

5. 16, 17. . . . Spiritu ambulate, et desideria carnis non perficietis. Caro enim concupiscit adversus spiritum, spiritus autem adversus carnem. . . .

5. 18. Quod si spiritu ducimini, non estis sub lege.

5. 19–24. Manifesta sunt autem opera carnis, quae sunt fornicatio, immunditia, impudicitia, luxuria, idolorum servitus, veneficia, inimicitiae, contentiones, aemulationes, irae, rixae, dissensiones, sectae, invidiae, homicidia, ebrietates, comessationes, et his similia; quae praedico vobis, sicut praedixi, quoniam qui talia agunt regnum Dei non consequuntur. Fructus

hæbbe gōdnysse, and glædmōd, and manðwærnysse, gelēafan, and gemetfæstnysse, and mōdes clāennysse, and forhæfednysse būtan higelēaste. Nis nān æ wiððerræde þus geworhtum mannum; ac ðā þe Crīstes synd cwymliað heora flæsc. LS. i. 364, 366, 368.

EPHESIANS.

4. 5. Ān ælmihtig God is, and ān gelēafa, and ān fulluht.
LS. ii. 358, 360.

PHILIPPIANS.

3. 8. *See* LS. i. 38.

COLOSSIANS.

4. 14. *See* LS. i. 330.

1 TIMOTHY.

1. 9. Nis nan æ rihtwīsum menn gesett, ac unrihtwīsum, and nā underpēoddum, ārleasum, and forscyldegodum. LS. i. 364.

2 TIMOTHY.

3. 8. *See* LS. i. 372.

4. 7, 8. Gē habbað gecampod swīpe gōdne campdōm, ēowerne ryne gē gefyldon, and gelēafan gehēoldon; gāþ tō pām wuldorbēage pæs wynsuman līfes. LS. ii. 370.

|| Geendodum ryne, mē is gehealden rihtwīsnysse weg (*sic*) wuldorbēah. LS. ii. 352.

autem Spiritus est charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus huiusmodi non est lex. Qui autem sunt Christi carnem suam crucifixerunt. . . .

1 TIMOTHY.

1. 9. Lex iusto non est posita, sed iniustis, et non subditis, . . . et contaminatis.

2 TIMOTHY.

4. 7, 8. Bonum certam certavi, cursum consummavi, fidem servavi; in reliquo reposita est mihi corona iustitiae. . . .

EPHESIANS.

4. 5. Unus Dominus, una fides, unum baptisma.

TITUS.

1. 15. Ealle ðineg syndon clæne pām clænum mannum.

HEBREWS.

11. 4-9. *See* LS. i. 338.
 12. 5, 6. *See* Prov. 3. 11, 12.
 13. 6. Drihten mē is on fultume; ne ondræde ic hwæt man mē dō. LS. ii. 230.

JAMES.

5. 17. *See* LS. i. 386.

2 PETER.

2. 4-6. *See* LS. i. 296.
 2. 22. Hē bið pām hunde gelic þe spȳwð, and eft ytt pæt pæt hē ær āspāw. LS. i. 272.
 3. 9. *See* LS. ii. 26.

JUDE.

6. *See* LS. i. 296.

REVELATION.

1. 8. Ic eom angin and ende, cwæp Drihten God, se ðe is, and se ðe wæs, and se ðe tōwerd is, ælmihtig God. LS. i. 336.
 2. 10. Bēoð ēow ānræde tō pām ēcan life. LS. i. 352.
 4. 7, 8. *See* Ezek. 1. 10, 12, 18.
 4. 8. Hālig, hālig, hālig, Drihten God ælmihtig, se ðe wæs, and se ðe nū is, and se ðe tōwerd is. LS. i. 334.
 14. 4. *See* LS. i. 94.
 14. 13. *See* LS. i. 350.
 21. 27. *See* LS. i. 324.

TITUS.

1. 15. Omnia munda mundis. . .

HEBREWS.

13. 6. . . . Dominus mihi adiutor;
 non timebo quid faciat mihi
 homo.

2 PETER.

2. 22. . . . Canis reversus ad suum
 vomitum. . . .

REVELATION.

1. 8. Ego sum . . . principium et
 finis, dicit Dominus Deus, qui est,
 et qui erat, et qui venturus est,
 omnipotens.
 2. 10. . . . Esto fidelis usque ad
 mortem. . . .
 4. 8. . . . Sanctus, Sanctus, Sanctus,
 Dominus Deus omnipotens, qui
 erat, et qui est, et qui venturus
 est.

APPENDIX I

PARALLEL PASSAGES FROM THE OLD ENGLISH GOSPELS

MATTHEW 2. 23.

And hē cōm pā and eardode on þære ceastre ðe is genemned Nazareth, þæt wære gefylled þæt gecweden wæs þurh ðone witegan: Forþam ðe hē Nazarenisc byð genemned.

LUKE 2. 39, 40.

And pā hī ealle þing gefyldon æfter Drihtnes æ, hī gehwurfon on Galileam, on heora ceastre Nazareth. Sōðlice þæt cild wēox and wæs ge-strangod, wisdomes full; and Godes gyfu wæs on him.

MATTHEW 1. 16, 17.

Iacob gestrynde Ioseph, Marian wer, of þære wæs æcenned se Hælend, þe is genemned Crist. Eornostlice ealle cnēoressa fram Abrahame oð Daud synd fēowertýne cnēoressa, and fram Dauide oð Babilonis gelēorednysse fēowertýne cnēoressa, and fram Babilonis gelēorednesse oð Crist fēowertýne cnēoressa.

LUKE 3. 23-38 (condensed).

And se Hælend wæs on ylde swylce þritig wintre, þæt men wēndon þæt hē wære Iosepes sunu, se wæs Heliges sunu, se wæs Nazareth. Swā, of cnēorysse on cnēorysse, oð Adam, se wæs Godes sunu, oð fif and hund-seofantig cnēoryssa.

MATTHEW 3. 1-6.

On þām dagum cōm Iohannes se Fulluhtere, and bodude on þām wēstene Iudee, and cwæð: Dōþ dædbōte, sōðlice genēalæceð heofona rice.¹ Ðis ys sē be þām þe gecweden ys þurh Esaia witegan: Clypiendes stefn wæs

MARK 1. 2-6.

Swā āwriten is on þæs witegan bēc Isaia: Nū, ic āsende minne engel beforan þīnre ansýne, se gegearwað þīnne weg beforan ðe. Clypiende stefen on þām wēstene: Gegearwiað Drihtnes weg, dōð rihte his siðas. Io-

LUKE 3. 3-5.

And hē cōm intō eall Iordanes rice, bodigende dædhōte fulluht and synna forgyfenesse. Swā hit āwriten ys on Isaia bēc þæs witegan: Clypiende stefen on wēstene: Gegearwiað Drihtnes weg, dōð his siðas rihte. Ælc denu bið gefylled,

¹ Cf. Matt. 4. 17: . . . Dōð dædbōte, sōðlice heofona rice genēalæceð; Mark 1. 15: . . . Heofona rice genēalæceð; dōð dædbōte. . . .

on wēstene: Gegearwiað Drihtnes weg, dōþ his siðas rihte. Se Iohannes witodlice hæfde rēaf of oflenda hǣrum, and fellenne gyrdel embe hys lendenu; and hys mete wæs gærstapan and wuduhunig. Ða fērde tō him Hierosolimwaru, and eal Iudea ðeod, and eal þæt rice wiðgeondan Iordanen; and hi wǣron gefullode on Iordane fram him, and hi andettan hyra synna.

MATTHEW 3. 7-10.

Sōþlice þā hē geseh manega þǣra sunderhǣgena and þǣra rihtwisendra tō his fulluhte cumende, hē cwæð tō him: Lā næddrena cyn, hwā geswutelode ēow tō flēonne fram þān tōwardan yrrē? Eornostlice dōþ medemne weastm þǣre dædbōte, and ne cwepað betwux ēow: Wē habbað Abraham ūs tō fæder; sōþlice ic secge ēow þæt God ys swā mihtig þæt hē mæg of þysum stānum Abrahames bearn āweccan. Eallunga ys sēo æx tō ðǣra trēowa wurtrum āsett; eornustlice ælc trēow þegōdne wǣstm ne bringð byð forcorfen, and on fyr āworpen.

MATTHEW 3. 11, 12.

Witodlice ic ēow fullige on wātere tō dædbōte; se þe æfter mē tōwerd ys, hē ys strengra þonne ic, ðæs gescýneom ic wyrðe tō berenne; hē ēow fullað on Hālgum Gāste and on fyre. Ðæs fann ys on his handa, and hē āfeormað his þyrscelflōre, and hē gegaderað hys hwæte on his bern; þā ceafu hē forbærnð on unādwǣscendlicum fyre.

hannes wæs on wēstene fulligende, and bodiende dædbōte fulwiht on synna forgyfenesse. And tō him fērde eall Iudeisc rice, and ealle Hierosolimaware; and wǣron fram him gefullode on Iordanes flōde, hyra synna anddetenne. And Iohannes wæs gescrýd mid oluendes hǣrum, and fellen gyrdel wæs ymbe his lendenu; and gærstapan and wuduhunig hē æt.

and ælemunt and beorh byð genyðerud; and þwūru beoð on gerihte, and ungerýdu on smēðe wegas.

LUKE 3. 7-9.

Sōþlice hē cwæð tō þām menegum þe fērdon þæt hi wǣron gefullode fram him: Ealā næddrena cynn, hwā ætýwde ēow þæt gē flēon fram þām tōwerdan yrrē? Dōð geornlice dædbōte wǣstmas, and ne ongygne gē cweðan: Wē habbað ūs tō fæder Abraham; ic secge ēow þæt God is swā mihtig þæt hē mæg of þysum stānum Abrahames bearn āweccan. Nū is seo æx āsett tō ðæs trēowes wyrtruman; witodlice ælc trēow þe ne brynçð gōdne wǣstm¹ bið forcorfen, and on fyr āworpen.

MARK 1. 7, 8.

And hē bodude, and cwæð: Strengra cymð æfter mē, þæs ne eom ic wyrðe þæt ic his scēona þwanga būgende uncnytte. Ic fullige ēow on wātere; hē ēow fullað on Hālgum Gāste.

LUKE 3. 16, 17.

... Witodlice ic ēow on wātere fullige; sōþlice cymð strengra þonne ic, þæs ic ne eom wyrpe þæt ic hys scēopwancg uncnytte; hē ēow fullað on Hālgum Gāste and on fyre. And his fann ys on his handa, and hē feormað his bernes flōre, and gaderað hys hwæte intō his berne; þæt ceaf hē forbærnþ on unācwencedlicum fyre.

¹ MS. wæstm.

MATTHEW 3. 13, 16, 17.

pā cōm se Hælend fram Galilea tō Iordane tō Iohanne, þæt hē hine fullode. . . Sōþlice þā se Hælend gefullod wæs, hrædlice hē āstāh of ðām wætere; and him wurdon þærrihthe heofenas ontȳnede, and hē geseah Godes Gāst niƿerstigende swā-swā culfran, and wunigende ofer hyne; and sōðlice þā cōm stefn of heofenum, and þus cwæð: Hēr is mīn se gecorena

MARK 1. 9-11.

And on ðām dagum cōm se Hælend fram Nazareth Galilee, and wæs gefullod on Iordane fram Iohanne. And sōna of ðām wætere hē geseah opene heofonas, and Hāligne Gāst swā culfran āstigende, and on him wunigende. And þā wæs stefn of heofenum geworden: þū eart mīn gelufoda Sunu; on þē ic gelicode.

LUKE 3. 21, 22.

Sōðlice wæs geworden, þā eall þæt folc wæs gefullod, and þām Hælende gefulledum and gebiddendum, heofon wæs geopenud. And se Hālega Gāst āstāh lichamlicre ansȳne on hyne swā ān culfre; and stefen wæs of heofone geworden, and þus cwæð: Ðū eart mīn gecorena Sunu; on þē mē gelicode.

Sunu, on þām mē gelicode.

MATTHEW 4. 1-11.

Ðā wæs se Hælend gelæd fram Gāste on wēsten, þæt hē wære fram dēofle costud. And þā-þā hē fæste fēowurtig daga and fēowurtig nihta, þā ongan hyne sȳððan hingrian. And þā genēalæhte se costni[e]nd, and cwæð: Gyf ðū Godes Sunu sȳ, cweð þæt þās stānas tō hlāfe gewurðon. Ðā andswarode se Hælend: Hit ys āwriten: Ne leofað se man be hlāfe ānum, ac be ælcon worde þe of Godes mūðe gæð. þā gebrōhte se dēofol hine on þā hālgan ceastre, and āsette hine ofer þæs temples heahnesse, and cwæð tō him: Gyf þū Godes Sunu eart, āsend þē þonne nyðer; sōþlice hit ys āwriten þæt hē his englum bebēad be ðē þæt hig þē on hyra handum beron, þē-læs-þe ðīn fōt æt stāne ætsporne. Ðā cwæð se Hælend eft tō him: Hit ys āwriten: Ne costna þū Drihten þīnne God. Eft se dēofol hine genam, and lædde

MARK 1. 12, 13.

And sōna Gāst hine on wēsten genȳdde. And hē on wēstene wæs fēowertig daga and fēowertig nihta, and hē wæs fram Satane gecostnod, and hē mid wilddēorum wæs, and him englas þenodon.

LUKE 4. 1-13.

(translated).

Sōðlice se Hælend wæs full Hālgum Gāste, and fērde fram Iordane; and hē wæs fram Hāligum Gāste gelæd on sumum wēstene fēowertig daga, and wæs fram dēofle costod, and hē on þām dagum nān þing ne æt; and þām dagum gefylledum hine hingrede. Ðā cwæð se dēofol him tō: Gif þū sȳ Godes Sunu, sege þisum stāne þæt hē tō hlāfe gewurðe. Ðā andswarode him se Hælend: Hit is āwriten þæt se man ne leofaþ be hlāfe ānum, ac of ælcum Godes worde. — Ðā lædde he hyne on Hierusalem, and gesette hine ofer þæs temples hricg, and him tō cwæð: Gyf þū sȳ Godes Sunu, āsend þē heonun nyðer; sōðlice hyt is āwriten þæt hē hys englum be þē bebȳt þæt hig þē gehealdon, and þæt hig þē mid handum nimon, þē-læs þū ðīnne fōt æt stāne ætspeorne. Ðā cwæð se Hælend him andswariende: Hyt is gecweden: Ne costa þū Drihten þīnne God. — And þā lædde se dēofol hyne, and æt-

hine on swiðe hēahne munt, and ætēowde him ealle middaneardes ricu, and hyra wuldor; and cwæp tō him: Ealle þas ic sylle þē, gyf þū feallende tō mē geēadmētst. Ðā cwæð se Hælend tō him: Gang, þū sceocca, on bæc; sōþlice hit ys āwriten: Tō Drihtne þinum Gode þū ðe geēadmētsð, and him anum þeowast. Ðā forlēt se deofol hine. . . .

ƿwde him ealle ricu eorðan ymbewyrftes on ānre byrhmhwile; and tō him cwæð: Ealne þisne anweald ic ðe sylle, and hyra wuldor, forþamþe hi mē synt gesealde, and ic hi sylle þam ðe ic wylle; witodlice ealle hig bēoð þine, gif þū geēadmētst beforan mē. Ðā andswarode him se Hælend: Hit is āwriten: Drihten þinne God ðū geēadmētst, and him anum þeowast. — And ealre þære costunge gefylledre, se deofol him sume hwile fram gewāt.

MATTHEW 4. 12.

Sōðlice þa se Hælend gehƿrde þæt Iohannes belēwed wæs, þa fērde hē tō Galileam.

MARK 1. 14.

Syððan Iohannes geseald wæs, cōm se Hælend on Galileam. . . .

MATTHEW 14. 3-5.

Sōðlice Herodes nam Iohannem, and geband hyne, and sette on cwertern, for þam wīfe Herodiaden Philippes hys brōþer. Iohannes him sǣde: Nys þē ālfed hī tō wīfe tō hæbbenne. And þa hē hyne ofslēan wolde, hē adrēd him þæt folc, forþamþe hig hæfdon hyne for ænne witegan.

MARK 6. 17-20.

Sōðlice Herodes sende, and hēt Iohannem gebindan on cwerterne, for þære Herodiadiscan, his brōðar lāfe Philippus; forþamðe hē nam hī. þa sǣde Iohannes Herode: Nys þē ālfed tō hæbbenne þines brōðer wīf. Ða syrwe Herodias ymbe hine, and wolde hyne ofslēan, and hēo ne mihte. Sōðlice Herodes ondrēd Iohannem, and wiste þæt hē wæs rihtwīs and hālig, and hē hēold

LUKE 3. 19-20.

Herodes, se feorðan dǣles rica, þa hē wæs fram him geðrēad be ðære Herodiadiscan, hys brōðor wīfe, and be ealrum yfelum þe Herodes dyde, and ofer eall þæt geicte þæt hē beclȳsde Iohannem on cwearterne.

hine on cwerterne. And hē gehƿrde þæt hē fela wundra worhte, and hē luflice him hƿrde.

MATTHEW 4. 18-22.

þa se Hælend ēode wið ðā Galileiscean sǣ, hē geseh twēgen gebrōðru, Symonem, se wæs genemned Petrus, and Andream his brōþor, sendende hyra nett on þa sǣ; sōðlice hī wæron fisceras. And hē sǣde him: Cumað æfter mē, and ic dō þæt gyt bēoð manna fisceras. And hī

MARK 1. 16-20.

And þa hē fērde wið þa Galileiscan sǣ, hē geseah Simonem, and Andream his brōðor, hyra nett on þa sǣ lǣtende; sōðlice hī wæron fisceras. And þa cwæð se Hælend: Cumað æfter mē, and ic dō inc þæt gyt bēoð sǣwla onfōnde. And hī þa hrædlice him fylig-

LUKE 5. 10, 11.

Gelice Iacobum and Iohannem, Zebedeis suna, þa wæron Simones gefēran. Ðā cwæp se Hælend tō Simone: Ne ondrǣd þū þē; heononforð þū byst men gefōnde. And hig tugon hyra scyπο tō lande, and forlēton hig, and folgodon þam Hælende.

þærrihthe forlēton hyra net, and him fyligdon. And þā hē þanon ēode, hē geseh twēgen oðre gebroþru, Iacobum Zebedei, and Iohannem his broþur, on scype mid hyra fæder Zebedeo, remigende hyra nett; and hē clypode hī. Hi ðā sōna forlēton hyra nett and hyra fæder, and him fylidon.

MARK 1. 21-28.

... And sōna restedagum hē lārde hī, on gesamnunge inganggende. And hī wundredon be his lāre; sōþlice hē wæs hī lārende swā sē þe anweald hæfð, næs swā bōceras. And on heora gesamnunge wæs sum man on unclænum gāste, and hē hrýmde, and cwæð: Ealā Nazarenisca Hælend, hwæt is ūs and þē? cōm ðū ūs tō forspillanne? ic wāt þū eart Godes hālgā. Ðā cīdde se Hælend him, and cwæð: Adumba, and gā of þisum men. And se unclæna gāst hine slitende, and mycelre stefne clypiende, him of ēode. þā wundredon hī ealle, swā þæt hī betwux him cwædon: Hwæt ys þis? hwæt is þeos niwe lār, þæt hē on anwealde unclænum gāstum bebyt, and hī hȳrsumiað him? And sōna fērde his hlisa tō Galilea rīce.

LUKE 4. 31-37.

... And hī þār on restedagum lārde. And hig wundredon be his lāre, forþām his spæc on anwealde wæs. And on hyra gesamnunge wæs sum man unclæne dēofol hæbbende, and hē hrýmde micelre stefne, and cwæp: Læst, lā Nadzarenisca Hælend, hwæt is ūs and þē? cōm þū ūs tō forspillanne? ic wāt þæt ðū eart Godes hālega. And þā cīdde him se Hælend, and cwæp: Adumba, and gā him of. And þā hē ūtādraf hine on heora midlene, hē him fram gewāt, and him nāht ne derude. Ðā wurden hig ealle forhte, and spræcon him betwȳnan, and cwædon: Hwæt ys þæt word, þæt hē on mihte and on mægene unclænum gāstum bebyt, and hig ūtgāp? Ðā wæs his hlisa gewidmærsod on ælcere stōwe þæs rīces.

MATTHEW 8. 14-17.

Ðā se Hælend cōm on Petres hūse, þā geseah hē hys swegre licgende and hripgende. And hē æthrān hyre hand, and se fēfor hig forlēt; ðā ārās hēo, and þenode him. Sōþlice þā hyt æfen wæs, hig brōhton him manege dēfolsēoce; and hē ūtādræfde þā unclænan gāstas mid hys worde, and hē ealle gehælde þā yfelhæbbendan, þæt wære gefylled

MARK 1. 29-34.

Hrædlice of hyra gesamnunge hī cōmon on Simonis and Andreas hūs, mid Iacobe and Iohanne. Sōðlice þā sæt Simonis swegr hriðigende; and hī him behyre sædon. And genēalæcende hē hī ūpāhof, hyre handa gegripenre; and hrædlice se fēfor hī forlēt, and hēo þenode him. Sōðlice þā hit wæs æfen geworden, þā sunne tō setle ēode, hī

LUKE 4. 38-41.

Sōþlice hē ārās of heora gesamnunge, and fērde on Simonis hūs. Ðā wæs Simonis sweger geswenced on mycelum fēferum, and hig hyne for hyre bædon. And hē, standende ofer hig, þām fēfore bebedad, and hē hig forlēt; and hēo sōna ārās and him þenode. Sōðlice þā sunne āsah, ealle þe untrume wæron on mislicum ādlum hig læddon him tō;

þæt gecweden is þurh
Esaiaþ pone witegan,
þus cweðende: Hē on-
fēng ure untrumnessa,
and hē ābær ure ādla.

brōhton tō him ealle þā
unhālan, and þā ðe wōde
wæron; and eall sēo
burhwaru wæs gegad-
erod tō þære duran.

And hē manega gehælde

þe missenlicum ādlum gedrehte wæron, and mane-
ga dēofolsēocnyssa hē ūtādrāf, and hī sprecaþ ne
lēt, forþām hī wiston þæt hē Crist wæs.

and hē syndrygum hys
hand onsettende, hig
gehælde. Ðā fērdon þā
dēoflu of manegum,
hrymende and cweð-
ende: Sōðes þū eart
Godes Sunu. And hē
ne gefafude þæt hig
æni þing spræcon, for-
þāmþe wiston þæt hē Crist wæs.

MARK 1. 35-39.

And swiðe ær ārisende, hē fērde
on wēste stōwe, and hine þār gebæd.
And him fyligde Simon, and þā ðe
mid him wæron. And þā hī hine
gemetton, hī sǣdon him: Eall þis
folc ðe sēcð, þā cwæð hē: Fare wē
on gehende tūnas and ceastra, þæt ic
ðar bodige; witodlice tō ðam ic cōm.
And hē wæs bodigende on heora ge-
samnungum, and ealre Galilea, and
dēofolsēocnessa ūtādrifende.

LUKE 4. 42-44.

Ðā, gewordenum dæge, se Hǣlend
ūtgangende fērde on wēste stōwe;
and þā meniu hine sōhton; and hī
cōmon tō him, and behǣfdon hine
þæt hē him fram ne gewite. þā
sǣde hē him: Sōðlice mē gedafenað
ōðrum ceastrum Godes rice bodian,
forþām tō þām ic eom āsend. And
hē wæs bodigende on Galilea gesam-
nungum.

MATTHEW 8. 2-4.

þā genēalǣhte ān
hrēofla tō him, and hine
tō him geēaðmēdde, and
þus cwæð: Drihten, gyf
þū wylt, þū miht mē ge-
clǣnsian. Ðā āstrehte
se Hǣlend hys hand,
and hrepode hyne, and
þus cwæð: Ic wylle; bēo
geclǣnsod. And hys
hrēofla wæs hrædlice
geclǣnsod. Ðā cwæð
se Hǣlend tō him:
Warna þe þæt þū hyt
nǣnegum men nesecege;
ac gang, ætēowe þe þām
sacerde, and bring hym
þā lāc þe Moyses be-
bēad, on hyra gecyð-
nesse.

MARK 1. 40-45.

And tō him cōm sum
hrēofla, hine biddende,
and gebigedum cnēow-
um him tō cwæp: Driht-
en, gif þū wylt, ðū
miht geclǣnsian mē.
Sōðlice se Hǣlend him
gemiltsode, and his
hand āpenode, and hine
æthrinende, and þus
cwæð: Ic wylle; bēo ðū
geclǣnsod. And þā hē
ðus cwæð, sōna sēo
hrēofnys him fram ge-
wāt, and hē wæs ge-
clǣnsod. And sōna hē
bēad him, and cwæð:
Warna þæt ðū hit nān-
um men ne secge; ac
gā and ætýw ðe þara
sacerda caldre, and

LUKE 5. 12-16.

Ðā hē wæs on ānre
ceastre, þā wæs þār ān
hrēofla; and þā hē ge-
seah þæne Hǣlend, þā
āstrehte hē hine, and
bæd, and þus cwæð:
Drihten, gyf þū wylt,
þū miht mē geclǣnsian.
And hē æthrān hine,
his handa āpenode, and
cwæð: Ic wylle; si þū
geclǣnsod. And sōna
se hrēofla him fram
fērde. And hē bebēad
him þæt hē hit nānum
men ne sǣde; ac gā,
ætýw þe þām sacerde,
and bring for þinre
clǣnsunga swā Moyses
bebēad, him on gewit-
nesse. Witodlice þæs
þe mā sēo spræc be him
fērde; and mycele men-

bring for ðinre clǣnsunga þæt Moyses bebēad, him
on gewitnesse. And hē þā ūtgangende ongan bo-

dian and wīdmāersian pāspræce, swā þæt hē ne mihte openlice on þā ceastre gān, ac bēon ūte on wēstum stōwum; and hī æghwanon tō him cōmon.

egeo cōmun þæt hī gehȳrdon, and wurdon gehælede fram hyra untrumnessum. Hē þā

fērde on wēsten, and hyne gebæd.

MATTHEW 9. 2-8.

Ðā brōhton hīg hym ænne laman, on bedde licgende. Þā geseah se Hælend hyra gelēafan, and cwæð¹ tō þām laman: Lā bearn, gelyfe; þē bēoþ þine synna forgyfene. Ðā cwædon hīg sume þā bōceras him betwȳnan: Des spycð bysmorspræce. þā se Hælend geseah hyra gepanc, ðā cwæð hē: Tō hwī þence gē yfel on ēowrum heortum? Hwæt is ēapeliere, tō cweðenne: þē bēoð forgyfene þine synna, oððe tō cweðanne: Aris and gā? þæt gē sōþlice witon þæt mannes Sunu hæfð anweald on eorþan synna tō forgyfenne, þā cwæð hē tō þām laman: Aris, and nym þīn bedd, and gang on þīn hūs. And hē ārās, and fērde tō hys hūse. Sōðlice, ðā-þā sēo mænigeo pis gesāwon, þā ondrēdon hīg hym, and wuldrodon God, þe sealde swylcne anweald mannum.

ēðre, tō secgenne tō þām laman: þē synd ðine synna forgyfene, hwæðer þe cweðan: Aris, nim ðīn bed, and gā? þæt gē sōðlice witon þæt mannes Sunu hæfð anweald on eorðan synna tō forgyfanne,

MARK 2. 1-12.

And eft æfter dagum hē ēode intō Cafarnaum. And hit wæs gehȳred þæt hē wæs on hūse, and manega tōgædere cōmon; and hē tō heom spræc. And hī cōmon, ænne laman tō him berende, þone fēower men bāron. And ðā hī ne mihton hine inbringan for þære mænigu, hī openodon þone hrōf þār se Hælend wæs; and hī þā ināsendan þæt bed þe se lama on læg. Sōðlice ðā se Hælend geseah heora gelēafan, hē cwæð tō þām laman: Sunu, þē synt þine synna forgyfene. þār wæron sume of ðām bōcerum sitende, and on heora heortum þencende: Hwī spycð þes þus? hē dysegað; hwā mæg synna forgyfan būton God āna? Ðā se Hælend þæt on his gāste oncnēow, þæt hī swā betwux him þōhton, hē cwæð tō him: Hwī ðence gē pās ðing on ēowrum heortan? Hwæðer is

LUKE 5. 17-26.

Ðā wæs ānum dæge geworden þæt hē sæt and hīg lārde; and þā wæron þā Farisei sitende, and þære æ lārēowas,² þā cōmon of ælcon castele Galileæ, and Iudeæ, and Hierusalem; and Drihtnes mægen wæs hīg tō gehælene. And þā bāron men on ānum bedde ānne man se wæs lama, And hīg ne mihton hine inbringan and āleggan beforan him; for þære menigo þe mid þām Hælende wæs; þā āstigon hīg uppan þære hrōf, and þurh þā watelas hine mid þām bedde āsende beforan þære Hælend. Ðā hē geseah hyra gelēafan, hē cwæð: Lā mann, þē synd þine synna forgyfene. Ðā āgunnon þencan þā bōceras and Farisei, and cwædon: Hwæt is þes þe hērsprycð woffunga? hwā mæg synna forgyfan būton God āna? Ðā se Hælend gecnēow hyra gepancas, hē andswariende cwæð tō him: Hwæt þence gē on ēowrum heortum? Hwæðer is ēðre, tō cweðenne: þē synd þine

¹ MS. cū.² MS. lareowwas.

hē cwæð tō þām laman: þē ic secge: *Āris*, nim þin bed, and gā to þinum hūse. And hē sōna ārās, and beforan him eallum ēode, swā þæt ealle wundredon, and þus cwædon: Nāfre wē ær þyllic ne gesāwon.

sæde þām laman: þē ic secge: *Āris*, nim þin bed, and gā on þin hūs. And hē sōna beforan him ārās, and nam þæt hē on læg, and tō his hūse fērde, and God wuldrode. And hig ealle wundredon and God mærsodon, and wæron mid ege gefyllede, and cwædon: Sōpes wē tō-dæg wundru gesāwon.

MATTHEW 9. 9.

Ðā se Hælend þanon fērde, hē geseah ænne man sittende æt tollsceamule, þæs nama wæs Matheus; and hē cwæð tō him: Fylig mē. And hē ārās, and fyligde him.

MARK 2. 13, 14.

Eft hē ütēode tō ðære sē, and eall sēo menigeo him tō cōm; and hē hī lārde. And þā hē forð-ēode, hē geseah Leuin Alphei sittende æt his cēpsetle, and hē cwæð tō him: Folga mē. þā ārās hē, and folgode him.

LUKE 5. 27, 28.

þā æfter þām hē üt-ēode, and geseah publicanum, hē wæs oþrum naman Leui gehāten, æt cēapscamule sittende. And hē cwæð tō him: Filig mē; and hē him þā filigde, and ealle hys þing forlēt.

MATTHEW 12. 1-4, 8.

Se Hælynd fōr on restedæge ofyr æcyras; sōþlice hys leorningcnihtas hingryde, and hig ongunnun pluccian þā ear, and ætan. Sōþlice þā ðā sundorhālgan þæt gesāwon, hī cwædon tō him: Nū þine leorningcnihtas dōð þæt him ālyfyd nys restedagun tō dōnne. And hē cwæð tō him: Ne rædde gē hwæt Dauid dyde, þā hyne hingrede, and þā ðe mid hym wærun, hū hē inēode on Godes hūs, and æt þā offringshlāfas, þe nærun him ālyfede tō etynne, nē þām þe mid him wærun, būton þām sacerdum ānum? . . .

MARK 2. 23-26, 28.

Eft wæs geworden, þā hē restedagum þurh æceras ēode, his leorningcnihtas ongunnon þā ear pluccigean. þā cwædon Pharisei tō him: Lōca nū hwæt þine leorningcnihtas dōð, þæt him ālyfed næs on restedagum. þā sæde hē him: Ne rædde gē nāfre hwæt dyde Dauid, þā hine hingrode, and þā ðe mid him wæron, hū hē in Godes hūse ēode, under Abiathar, þāra sacerda caldre, and hē æt þā ofrunghlāfas, þe him ne ālyfede næron tō etanne, būton sacerdum ānum, and hē sealde þām ðe mid him wæron? . . . Witodlice Drihten

LUKE 6. 1-5.

Sōþlice wæs geworden on þām æfteran restedæge æryst, þā hē fērde þurh þā æceras, hys leorningcnihtas þā ear pluccedon, and mid hyra handum gnidon, and æton. Ðā cwædon sume of þān sundorhālgan: Hwī dō gē þæt ēow ālyfed nis on restedagon? þā andswarede him se Hælend: Ne rædde gē þæt, hwæt Dauid dyde, þā hine hingrede, and þā ðe mid him wæron, hū hē ēode intō Godes hūse, and nam þā ofrunghlāfas, and hig æt, and þām sealde þe mid him wærun, þā nærun ālyfede tō etanne, būton sacerd-

¹ MS. anwead.

Sōðlice mannes Sunu ys
ēac restedæges hlāfurd.

is mannes Sunu ēac
swylce restedæges.

um ānum? And hē
sāde him þæt Drihten
is mannes Sunu ēac
swylce restedæges.

MATTHEW 12. 9-14.

Ðā se Hælend þanun
fōr, hē cōm intō hyra ge-
sommunge. þā wæs þær
ān man se hæfde for-
scruncene hand. And
hī āhsudon hyne, þus
cweðende: Ys hyt ālyf-
ed tō hælenne on reste-
dagum? þæt hī wrehton
hyne. Hē sāde him
sōþlice: Hwylc man ys
of ēow þe hæbbe ān
scēap, and gyf þæt āfylð
restedagum on pytt, hū
ne nymð hē þæt, and
hefþ hyt upp? Witod-
lice micle mā mann ys
scēape betera; witodlice
ys ālyfed on restedag-
um wel tō dōnne. Ðā
cwæð hē tō þām menn:
Āþene þīne hand. And
hē hī āpenede; and heo
wæs hāl geworden, swā
sēo oþer. þā sundor-
hālgan ēodun þā ūt sōþ-
lice, and worhton ge-
þeaht ongēn hyne, hū
hī hyne forspildon.

MARK 3. 1-6.

And eft hē ēode on
gesamnunge, and þær
wæs ān man forscrunc-
ene hand hæbbende.
And hī gȳmdon hwæper
hē on restedagum ge-
hælde, þæt hī hine ge-
wregdon. Ðā cwæð hē
tō ðām men þe for-
scruncene hand hæfde:
Āris gemang him. þā
cwæð hē: Ālyfð reste-
dagum wel tō dōnne,
hweper ðe yfele? sǣw-
la gehælan, hweper ðe
forspillan? And hī su-
wodon. And hī be-
scēawiende mid yrrē,
ofer hyra heortan blind-
nesse geunrēt, cwæð tō
þām men: Āþene þīne
hand. And hē āpenede
hī. þā wearð his hand
gehæled sōna. þā Phar-
isei, mid Herodianiscum
ūtgangende, þeahtedon
ongēn hine hū hī hine
fordōn mihton.

LUKE 6. 6-11.

Sōðlice on oðrum reste-
dæge wæs geworden
þæt hē on gesamnunge
ēode, and lærde. And
þær wæs sum man, and
his swyðre hand wæs
forscruncen. Ðā gȳm-
don þā bōceras and Far-
isei hwæper hē on
restedæge hælde, þæt hī
hyne gewregdon. Sōþ-
lice hē wiste hyra ge-
þancas, and hēsāde þām
men þe ðā forscruncen-
an hand hæfde: Āris,
and stand hēr āmiddan;
þā ārās hē and stōd. Ðā
cwæþ se Hælend tō
him: Ic āhsige ēow:
Ālyfþ on restedagum
wel dōn, oððe yfele?
sǣwle hāle gedōn, hwæp-
er ðe forspillan? And,
him eallum gescēawod-
um mid yrrē, hē sāde
þām men: Āþene þīne
hand. And hē āpenode,
and his hand wæs ge-
edniwod. þā wurdon

hig mid unwisdōme gefyllede, and spæcon
betux him hwæt hig þām Hælende dydon.

MATTHEW 12. 15, 16.

Se Hælend sōþlice þæt wiste, and
fērde þanon; and him fyligdon mycel
mænigeo, and hē hælde hig ealle.
And bebēad him þæt hig hyt nānum
men ne sǣdon.

MARK 3. 7, 10, 12.

And þā fērde se Hælend tō þære
sǣ mid his leorningcnihton; and
mycel menigeo him fyligde. . . .
Sōþlice manega hē gehælde. . . .
And hē him swyðe forbēad þæt hī
hine ne geswutelodon.

MARK 3. 13-19.

And on ānne munt hē fērde, and tō him geclypode pā ðe hē wolde: and hī tō him cōmon. And hē dyde þæt hī twelfe mid him wæron, and

MATTHEW 10. 2-4.

Ðis synt sōðlice pæra twelf apostola naman: se forma ys Simon þe ys genemned Petrus, and Andreas hys brōðor; Iacobus Zebedei, and Iohannes hys brōður; Philippus and Bartholomeus; Thomas and Matheus Publicanus; and Iacobus Alpei and Taddeus; Simon Chanaanæus, and Iudas Scarioth, þe hyne belæwde.

eum, and Iudam Scarioth, se hine sealde.

MATTHEW 5. 1, 2, 4, 6, 11-13.

Sōðlice pā se Hælend geseh pā menigu, hē āstāh on pone munt; and pā hē sæt, pā genēalæhton his leorningnihtas tō him. And hē ontýnde his mūð, and lārde hī, and cwæð: . . . Eadige synt pā ðe nū wēpað, forþāmpe hī bēoð gefrēfrede. . . . Eadige synt pā ðe rihtwisnesse hingriað and þyrstað, forþāmpe hī bēoð gefyllede. . . . Eadige synt gē þonne hī wyriað ēow, and ēhtað ēow, and secgeað ælc yfel ongēn ēow lēogende, for mē; geblissiað and gefægnað, forþāmpe ēower mēd ys mycel on heofonum; swā hī ēhton pā witegan þe beforan ēow wæron.

MATTHEW 5. 13.

Gē synt eorþan sealt; gyf þæt sealt āwyrð, on pām þe hit gesylt bið? Hit¹ ne mæg syððan tō nāhte būton þæt hit sƿ utāworpen, and sƿ fram mannum fortreden.

hē hī āsende godspell tō bodigenne. And hē him anweald sealde untrunnessa tō hælanne, and dēofolsēocnessa ut tō ādrifanne. And hē nemde Simon Petrum, and Iacobum Zebedei and Iohannem his brōðor, and him naman onsette Boaneries, þæt is, ðunres bearn; and Andre- am, and Philippum, and Bartholomeum, and Thomam, and Iacobum Alpei, and Taddeum, and Simonem Chanan-

LUKE 6. 12-16.

Sōþlice on pām dagum hē fērde on ānne munt hine gebiddan, and wæs þar waciende on Godes gebede. And pā-ðā dæg wæs, hē clypode hys leorningnihtas, and ge- cēas twelf of him, and pā hē nemde apostolas: Simonem pæne hē nemde Petrus, and his brōðor Andreas, Iacobum and Iohannem, Filip- pum and Bartholome- um, Thomam and Math- eum, and Iacobum Al- pei, and Simonem se is genemned Zelotes, Iu- dam Iacobi, and Iudam Scarioð, se wæs lāwa.

LUKE 6. 20-23.

Ðā cwæp se Hælend, besēonde tō his leorningnihtum: Eadige synd gē pearfan on gaste, forþāmpe Godes rice is ēower. Eadige synd gē ðe hingriað nū, forþāmpe gē bēoð gefyllede. Eadige synt gē ðe nū wēpað, forþām gē hlihaþ. Eadige bēo gē þone ēow men hatiað, and ēhtað, and onhiscaþ, and āwurpað ēowerne naman swā-swā yfel, for mannes Suna. Geblissiað and gefagnað on pām dagum; nū ēower mēd is mycel on heofenum; sōðlice æfter þisum þingum hyra fæderas dydon pām witegum.

[MARK 9. 50.]

Gōd is sealt; gif þæt sealt unsealt bið, on pām þe gē hit syltað? . . .]

[LUKE 14. 34, 35.]

Gōd ys sealt; gif hit āwyrð, on pām þe hit gesylt bið? Nis hyt nyt nē on eorþan nē on myxene, ac hyt bið ut- āworpen. . . .]

¹ MS. om. gesylt bið hit.

MATTHEW 5. 18.

Sōþes on eornost ic secge ēow: Ær-
þām gewite heofon and eorðe, an i
oððe an prica ne gewit fram þære æ,
ærþām ealle þing gewurðan.¹

MATTHEW 5. 25, 26.

Bēo þū onbūgende þinum wiðer-
winnan hraðe, þā-hwile-þe ðū eart on
wege mid him, þe-læs-þe ðin wiðer-
winna þe sylle þām dēman, and se
dēma þe sylle ðām þēne, and þū sý
on cwertern send; sōþes ic secge þe:
Ne gæst þū þanone ær ðū āgylde
þone ftemestan feorðlingc.

MATTHEW 5. 39, 40, 42, 44, 46, 48.

. . . Gyf hwā þe slēa on þin swýpre
wenge, gegearwa him þæt oðer; and
þām ðe wylle on dōme wið þe flitan,
and niman þine tunecan, læt him to
þinne wæfels. . . . Syle þām ðe þe
bidde, and þām ðe wylle² æt þe bor-
gian, ne wryn þū him. . . . Sōþlice
ic secge ēow: Lufiað ēowre fynd, and
dōþ wel þām ðe ēow yfel dōð, and
gebiddað for ēowre ēhteras and tæl-
endum ēow. . . . Gyf gēsōðlice þā lufiað
þe ēow lufiað,³ hwylce mēde habbaþ
gē? hū ne dōð mǎnfulle swā? And
gyf gē þæt ān dōð þæt gē ēowre ge-
brōðra wylcumiaþ, hwæt dō gē mǎre?
hū ne dōð hǣþene swā? Eornust-
lice bēoð fulfremede, swā ēower heof-
onlica Fæder is fullfremed.

MATTHEW 6. 9-13.

Eornustlice gebiddað ēow ðus: Fæd-
er ure, þū þe eart on heofonum, si
þin nama gehālgod. Tōbecume þin
rice. Gewurþe ðin willa on eorðan
swā-swā on heofonum. Ūrne gedæg-
hwamlican hlāf syle ūs tō-dæg. And

[LUKE 16. 17.

Ēaðre is þæt heofon and eorðe ge-
witon þonne ān stæf of þære æ fealle.]

[LUKE 12. 58, 59.

Donne þū gæst on wege mid þinum
wiðerwinnan tō hwylcum ealdre, dō
þæt ðū bēo fram him ālysed, þe-læs
hē þe sylle þām dēman, and se dēma
þām bydele, and se bydel þe sende on
cwertern. Ic secge þe: Ne gæst þū
þanone ær þū āgylde þone ytemyst-
an feorðling.]

LUKE 6. 27-30, 32, 33, 36.

Ac ic ēow secge forþāmþe gē ge-
hýraþ: Lufiað ēowre fynd, dōþ þām
tala þe ēow hatedon, blētsiað þā ðe
ēow wiriað, gebiddaþ for þā þe ēow
onhisceað; and þām þe slihþ on þin
gewenge, wend oðer āgēn; and þām
þe ðin reaf nymþ, ne forbēod him nō
þine tunecan. Syle ælcum þe ðe
bidde, and se ðe nimþ þā ðing þe
ðine synt, ne mynega þū hyra. . . . And
hwylc þanc is ēow gif gē lufiað þā þe
ēow lufiað? sōðlice synfulle lufiað þā
þe hī lufiað. And gyf gē wel dōð þām
ðe ēow wel dōð, hwylc þanc is ēow?
witodlice þæt dōð synfulle. . . . Eor-
nostlice⁴ bēoþ mildheorte, swā ēower
Fæder is mildheort.

[LUKE 11. 2-4.

Ðā cwæp hē tō him: Cweðað þus
þonne gē ēow gebiddað: Ūre Fæder,
þū ðe on heofone eart, si þin nama
gehālgod. Tōcume þin rice. Ge-
wurðe ðin willa on heofone and on
eorþan. Syle ūs tō-dæg ūrne dæg-

¹ Cf. Matt. 24. 35: Heofone and eorþe gewitað; witodlice mine word ne gewitað.

² MS. om. wylle.

³ MS. om. þe ēow lufiað.

⁴ MS. heornostlice.

forgyf ūs ūre gyltas, swā-swā wē forgyfað ūrum gyltendum. And ne gelæd þū ūs on costnunge, ac ālfs ūs of yfele. Sōþlice.

MATTHEW 6. 14.

Witodlice gyf gē forgyfað mannum hyra synna, þonne forgyfþ ēower se heofenlica Fæder ēow ēowre gyltas.

MATTHEW 6. 19-21.

Nellen gē goldhordian ēow goldhordas on eorþan, þær ōm and moððe hit fornimð, and þær ðeofas hit delfað and forstelap; goldhordiað ēow sōþlice goldhordas on heofenan, þær nāðor ōm ne moþðe hit ne fornimð, and ðār þeofas hit ne delfað nē ne forstelap. Witodlice þær ðin gold is, þær is ðin heorte.

MATTHEW 6. 22, 23.

Ðines lichaman lēohtfæt is þin ēage; gyf þin ēage bið ānfeald, eall þin lichama bið beorht; gif þin ēage sōþlice bið mǣnfull, eall þin lichama byþ ðysterfull. Eornustlice gyf þæt lēoht þe on ðe is synt þýstru, hū mycle bēop ðā þýstru?

MATTHEW 6. 24.

Ne mæg nān man twām hlāfordum þeowian; oððe hē sōðlice ænne hatað and oðerne lufaþ, oððe hē bið ānum gehýrsum and oðrum ungehýrsum; ne magon gē Gode þeowian and woruld-welan.

MATTHEW 6. 25-33.

Forþām ic secge ēow þæt gē ne sīn ymbhýdige ēowre sǣwle, hwæt gē eton, nē ēowrum lichaman, mid hwām ge sýn ymbscrýdde. Hū nys sēo sǣwl sēle þonne mete, and ēower lichama betera þonne þæt réaf? Be-

hwamlican hlāf. And forgyf ūs ūre gyltas, swā wē forgyfað ælcum þāra þe wið ūs āgyltað. And ne læd þū ūs on costunge, ac ālfs ūs fram yfele.]

[MARK 11. 25.

. . . Forgifaþ, gif gē hwæt āgēn ænigne habbað, þæt ēow ēower synna forgyfe ēower heofonlica Fæder se ðe on heofonum ys.]

[LUKE 12. 33, 34.

Syllap þæt gē āgon, and syllað æl-messan; wyrcað sēodas þā ðe ne forealdigeað, ungetēorudne goldhord on heofenum, þyder ðeof ne genēalæcð, nē ne moððe ne gewemð. Ðar ēower goldhord is, þār byð ēower heorte.]

[LUKE 11. 34-36.

Ðin ēage is þines lichaman lēohtfæt; gif þin ēage bið hluttur, ðonne bið eall þin lichama beorht; gif hit byð deorc, eall þin lichama byð þýstre. Warnā þæt þæt leoht þe ðe on is ne sýn þýstru. Gyf þin lichama eall bið beorht, and næfþ nānne dæl þýstra, þonne byð hē eall beorht, and þe onlýht swā þæt lēohtfæt þæs ligræscas.]

[LUKE 16. 13.

Ne mæg nān þeow twām hlāfordum þeowian; oððe hē ānne hatað and oðerne lufað, oððe hē ānum folgað and oðerne forhogað. And gē ne magon Gode þeowian and woruld-welan.]

[LUKE 12. 22-31.

. . . Forþām ic ēow secge: Ne bēo gē ymbhýdige ēowre sǣwle, hwæt gē etan, nē ēowrum lichaman, hwæt gē scrýdun. Sēo sǣwl ys mā þonne se lichama, and se lichama mā þonne þæt réaf. Bescēawiað þā href-

healdað heofonan fuglas, forþamþe hig ne sāwað, nē hig ne ripað, nē hig ne gadriað on berne; and ēower heofonlica Fæder hig fēt. Hū ne synt gē sēlran þonne hig? Hwylc ēower mæg sōþlice gēpencan þæt hē ge-ēacnige āne elne tō hys anlicnesse? And tō hwi synt gē ymbhȳdige be rēafe? Bescēawiað æcyres lilian, hū hig weaxað. Ne swincað hig, nē hig ne spinnað; ic secge ēow sōðlice þæt furðon Salomon on eallum hys wuldre næs oferwrigen swā-swā ān of ðyson. Sōþlice gyf æcyres wēod, þæt ðe tō-dæg is, and bið tō-morgen on ofen¹ āsend, God swā² scrȳt, ēalā gē gehwādes gelēafan, þām mycle mā hē scrȳt ēow. Nellen gē eornustlice bēon ymbhȳdige, þus cweþende: Hwæt ete wē? oððe, Hwæt drince wē? oppe, Mid hwām bēo wē oferwrogene? Sōþlice ealle þās þing pēoda sēceað; witodlice ēower Fæder wāt þæt gē eallra þyssa þinga beþurfon. Eornustlice sēceað ærest Godes rice and hys rihtwisnesse, and ealle þās þing ēow bēoþ þærtō geēacnode.

MATTHEW 7. 1-5.

Nellen gē dēman, þæt gē ne sȳn forðēmede; Witodlice ðām ylcan dōme þe gē dēmað ēow byð gedēmed, and on ðām ylcan gemete þe gē metað ēow byþ gemeten. Tō hwi gesihst þū þæt mot on þines brōþor ēagan,³ and þū ne gesyhst þone bēam on þinum āgenum ēagan? Oppe hūmeta cwyst þū⁵ tō þinum brēper: Brōþur, þafa þæt ic ūtādō þæt mot of þinum ēagan, þonne se bēam biþ on þinum āgenum ēagan? Lā þū licceterē, ādō ærest ūt þone bēam of þinum āgenum ēagan, and behāwa þonne þæt þū ūtādō þæt mot of þines brōður ēagan.

[MARK 4. 24.

... On þām gemete þe gē metað ēow bið gemeten. . . .]

LUKE 6. 37, 38, 41, 42.

Nelle gē dēman, and gē ne bēoð dēmede. . . . þām sylfan gemete þe gē metað ēow byð gemeten. . . . Hwi gesihst þū þā egle on þines brōþor ēagan, and ne gesihst þāne bēam on þinum ēagan? And hū miht þū secgan⁴ þinum brēper: Brōþor, læt þæt ic ātēo þā egle of þinum ēage, and þū sylf ne gesyhst þāne bēam on þinum āgenum ēagan? Ealā licceterē, tēoh ærest þone bēam of þinum ēage, and þonne þū gesihst þæt ðū ātēo þā egle of þines brōðor ēage.

¹ MS. fen.² MS. om. swā.³ MS. egan.⁴ MS. egan.⁵ MS. cwystiþu.

MATTHEW 7. 7-14.

[LUKE 11. 9-13.]

Biddaþ, and ēow bið geseald; sēc-eaþ, and gē hit findaþ; cnuciað, and ēow biþ ontýned. Witodlice ælc þāra þe bit, hē onfēhþ; and se þe sēcð, hē hyt fint; and þām cnuciendum bið ontýned. Hwylc man is of ēow, gyf his sunu hyne bit hlāfes, sylst þū him stān? oððe gyf hē bytt fisce, sylst þū him næddran? Eornustlice nū gē, þe yfle synt, cunnun gōde sylena ēowrum bearnum syllan, mycle mā ēower Fæder þe on heofenum ys syleþ gōd þām þe hyne biddað. Eornustlice ealle þa þing ðe gē wyllen þæt men ēow dōn, dōþ gē him þæt sylfe; þæt ys sōþlice æ and witegena bebod. Gangað inn þurh þæt nearwe geat; forþonþe þæt geat is swýþe wīd, and se weg is swīþe rūm, þe tō forspillednesse gelæ̃t, and swýþe manega synt þe þurh þone weg farað. Ealā, hū neara and hū angsum is þæt geat and se weg þe tō life gelæ̃t,² and swýþe fēawa synt þe þone weg findon.

And ic ēow secge: Biddað, and ēow byð seald; sēcað, and gē findað; cnuciað, and ēow byð untýned. Ælc þāra þe bitt onfēhð; and se ðe sēcð, hē fint; and cnuciendum byð untýned. Hwylc ēower bitt his fæder hlāfes, segst þū sylð hē him stān? oððe gif hē byt fisce, sylð hē him næddran for fisce? oððe gif hē bit æg, segst þū ræcð hē him scorpionem (þæt is ān wyrmcynn)? Witodlice gif gē,¹ þonne þe synt yfele, cunnun syllan gōde sylene ēowrum bearnum, swā mycele mā ēower Fæder of heofone sylð gōdne gäst þām þe hyne biddað.]

LUKE 6. 31.

And swā gē wyllaþ þæt ēow men dōn, dōþ him gelice.

[LUKE 13. 24.]

Efstað þæt gē gangen þurh þæt nearwe get, forþām ic secge ēow: Manega sēcað þæt hig ingān, and hi ne magon.]

MATTHEW 7. 16-18, 20.

LUKE 6. 43, 44.

Fram hyra wæstmun gē hi under-gytað. Cwyst þū, gaderað man winberian of þornum, oððe ficæppla of þyrncinum? Swā ælc gōd trēow byrþ gōde wæstmas, and ælc yfel trēow byrþ yfele wæstmas. Ne mæg þæt gōde trēow beran yfle wæstmas, nē þæt yfele trēow gōde wæstmas. . . . Witodlice be hyra wæstmum gē hig oncnāwað.³

Nys gōd trēow þe yfelne wæstm dēð, nē nis yfel trēow gōdne wæstm dōnde; ælc trēow is be his wæstmme oncnāwen. Ne hig of þornum ficæppla ne gaderiaþ, nē winberian on gorste ne nimað.

¹ MS. he.² MS. gelæ̃t.

³ Cf. Matt. 12. 33-35: Oppe wyrceað gōd trēow, and hys wæstm gōdne, oððe wyrceað yfel trēow, and hys wæstm yfelne; witodlice be þām wæstmme byð þæt trēow oncnāwen. Lā gē næddrena cynryn, hū magon gē gōd sprecan, þonne gē synt yfele? sōþlice of þære heortan willan se mūþ spicþ. Gōd mann sōþlice of gōdum goldhorde bringþ gōd forð, and yfel mann of yfelum goldhorde bringð yfel forð.

MATTHEW 7. 21-27.

Ne gæð ælc þæra on heofena rice þe cwyð tō mē: Drihten, Drihten; ac se þe wyrceð mines Fæder willan þe on heofenum is, sē gæð on heofena rice. Manega cweþað on þām dæge tō mē: Drihten, Drihten, hū ne witegode wē on þinum naman, and on þinum naman wē ūtāwurpon deoflu, and on þinum naman wē worhton mycle mihta? Þonne cweðe ic to him þæt ic ēow nāfre ne cūðe; gewitað fram mē, gē þe worhton unrihtwýsnesse. Eornustlice ælc þæra þe ðās mine word gehýrð, and þā wyrceð, byð gelic þām wisan were se hys hūs ofer stān getimbrode. þā cōm þær rēn and mycele flōd, and þær blēowun windas, and āhruron on þæt hūs; and hyt nā ne fēoll, sōðlice hit wæs ofer stān getimbrod. And ælc þæra þe gehýrð ðās mine word, and þā ne wyrceð, sē byð gelic þām dysigan men þe getimbrode hys hūs ofer sandcēosel. þā rinde hit, and þær cōmun flōd, and blēowun windas, and āhruron on þæt hūs; and þæt hūs fēoll, and hys hryre wæs mycel.

MATTHEW 8. 5-10.

Sōþlice þā se Hælend inēode on Capharnaum, þā genēalāhte hym ān hundredes ealdor, hyne biddende, and þus cweðende: Drihten, min cnapa lið on minum hūse lama and mid yfle geðrēad. Ða cwæð se Hælend tō him: Ic cume and hyne gehæle. Ðā andswarode se hundredes ealdor and þus cwæð: Drihten, ne eom ic wyrðe þæt þū ingange under mine þecene; ac cweð þin ān word, and min cnapa bið gehæled. Sōðlice ic eom man under anwealde gesett, and ic hæbbe þegnas under mē; and ic cweðe tō þysum: Gang, and hē gæð; and ic cweðe tō oþrum: Cum, and hē cymð; tō minum þēowe:

LUKE 6. 46-49.

Hwi clypege gē mē: Drihten, Drihten, and ne dōð þæt ic ēow secge? ¹Ælc þāra þe tō mē cymþ, and mine spræca gehýrð, and þā dēþ, ic him ætýwe hwām hē gelic is. Hē ys gelic timbriendum men his hūs, se dealf deopne, and hys grundweall ofer þæne stān āsette. Sōðlice gewordenum flōde, hit flēow intō þām hūse, and hyt ne mihte þæt hūs āstirian; hit wæs ofer þæne stān getrymed. Se ðe gehýrð, and ne dēþ, hē is gelic þām timbriendan men his hūs ofer þā eorþan būtan grundwealle; and þæt flōd infleow, and hrædlice hyt āfēoll; and wearð mycel hryre þæs huses.

LUKE 7. 1-3, 6-9.

Sōþlice ða hē ealle his word gefylde ²on þæs folces hlyste, hē ēode intō Cafarnaum. þā wæs sumes hundredmannes þēowa untrum, se wæs sweltendlic, se wæs him dýre. And þā hē gehýrde be þām Hælende, hē sende tō him Iudea ealdras, and bæd þæt hē cōme, and hys þēow gehælde. . . . þā fērde se Hælend mid him. And þā he wæs unfeor þām hūse, se hundredmann sende hys frýnd tō him, and cwæþ: Drihten, nelle þū bēon gedreht; ne eom ic wyrðe þæt ðū gā under mine þecene, forþām ic ne tealde mē sylfne þæt ic tō ðē cōme: ac cweð þin word, and min cniht byð gehæled. Ic eom ³ān man

¹ Cf. Luke 13. 26, 27: Ðonne ongygne gē cweþan: Wē æton and druncon beforan þē, and on ūrum strætum þū lārdest. Þonne segð hē ēow: Ne cann ic hwanon gē synt; gewitað fram mē, ealle unrihtwyrhtan.

² MS. gyfylde.

³ MS. ne eom.

Wyrc þis, and hē wyrcð. Witodlice þā se Hælend þis gehyrde, þā wundrode hē, and cwæð tō þām þe hym fylgdon: Sōþ ic secge ēow: Ne gemette ic swā mycelne gelēafan on Israhel.

bewend: Sōþlice ic secge ēow: Ne funde ic on Israhel swā mycelne gelēafan.

MATTHEW 8. 11, 12.

Tō sōþum ic secge ēow þæt manige cumað fram ēastdæle and westdæle, and wuniað mid Abrahame and Isahace and Iacobe on heofena rice; witodlice þises rices bearn bēoð āworpena on þā ȳtemestan ȳstro; þær bið wōp and tōpa gristbitung.¹

MATTHEW 8. 13.

And se Hælend cwæð tō þām hundrydes ealdre: Gā, and gewurpe ðe swā-swā þū gelyfdest. And se cnapa wæs gehæled on þære tide.

MATTHEW 11. 2-19.

þā Iohannes on bendum gehyrde Cristes weoruc, þā sende hē tō him twēgen hys leorningnihta, and cwæð: Eart þū þe tō cumenne eart, oððe wē ōpres sceolon ābidan? Se Hælend antswarude and cwæð tō him: Gāþ and cýþaþ Iohanne þā ðing þe gē gehýrdon and gesāwon: Blinde gesēoþ, healte gāð, hrēofe synt āclænsude, dēafe gehýraþ, dēade ārisað, þearfan bodiað. And ēadig ys sē þe ne swicað on mē. Ðā hi ūtēdon, sōþlice þā ongan se Hælynd secgan be Iohanne, and cwæþ tō þære menigeo: Hwi ēode gē ūt on wēsðen gesēon winde āwegyd hrēod? Oððe hwi ēode gē ūt gesēon mann hnescum gyrpum gescryðne? Nū þā þe synt hnescum gyrpum gescryðde synt on cýninga hūsum. Ac hwæt ēode gē ūt witegan gesēon? Ic eow secge: Ēac mārān

under anwealde gesett, cempa under mē hæbbende; and ic secge þissum: Gā, and hē gæð; and ic secge þissum: Cum, þonne cymð hē; and ic secge minum þēowe: Dō þis, and he dēð. Ðā wundrode se Hælend, þām gehýredum, and cwæþ, tō þære menigeo

[LUKE 13. 28, 29.

þær bið wōp and tōpa grystlung, ðænne gē gesēoþ Abraham, and Isaac, and Iacob, and ealle witegan on Godes rice, and gē bēoð ūtādrifene. And hig cumað fram ēastdæle, and westdæle, and norþdæle, and sittað on Godes rice.]

LUKE 7. 10.

And þā ðā hām comon ðe āsende wæron, hig gemetton hālna pone þe ær untrum wæs.

LUKE 7. 18, 19, 22-28, 31-35.

Ðā cýddun Iohannes leorningnihtas him be eallum þysum þingum. þā clypode Iohannes twēgen of his leorningnihtum, and sende tō þām Hælende, and þus cwæþ: Eart þū þe tō² cumene eart, hwæðer þe wē ōpres seylon onbýdan? . . . Ðā cwæþ se Hælend: Farap and cýþað Iohanne þā ðing þe gē gesāwon and gehýrdon: þæt blinde gesēoð, and healte gāþ, hrēofan synt gehælede, dēafe gehýrað, dēade ārisaþ, þearfan bodiað. And ēadig ys swā-hwylc-swā ne byð on mē geuntrýwsud. And þā-þā Iohannes ærenddracan fērdon, þā cwæð se Hælend tō þām folce be Iohanne: Hwi fērde gē on wēstene gesēon þæt hrēod þe byð mid winde āstyred? Ac hwi fērde gē tō sēoune pone man mid hnescum rēafum gescryðdne? þā ðe synt on dēorwurpum

¹ Cf. Matt. 13, 42, 50; 22. 13; 24. 51; 25. 30: 'þær byþ wōp and tōpa gristbitung.'

² MS. om. to.

þonne witegan. Ðes ys sōþlice be þām āwryten ys : Nū, ic sende minne engyl beforan þīne ansýne, se gegearwað þīnne weg beforan þē. Sōþlice ic ēow secge : Ne ārās betwyx wifa bearnum māra Iohanne Fulwihtere ; sōðlice se þe lāssa ys, ys on heofena rice him māra. Sōþlice fram Iohannes dagum Fulwihteres oð þis, heofena rice þolað nēad, and strece nimað þæt. Sōþlice ealle witegan and æ witegudun oð Iohannes,¹ and gyf gē wyllað gelyfan, hē ys Helias þe tō cumenne ys.³ Se ðe ēaran hæbbe tō gehýrynne, gehýre.⁴ Sōþlice hwām telle ic þās cneorysse gelice ? Hēo ys gelic sittendum cnapun on foretíge, þā hrýmað tō hyra efengelicon, and cweþað : Wē sungun ēow, and gēne frícudun ; wē cwiðdun, and gē ne wēopun. Sōþlice Iohannes cōm nē etende nē drincende, and hī cwædun : Hē hæfð deofulsēocnysse. Mannes Sunu cōm etende and dryncynde, and hī cweðaþ : Her ys ettul mann and windrincende, mánfulra and synfulra frēond. And wisdōm ys gerihtwisud fram heora bearnum.

MATTHEW 11. 21-23.

Wā þē, Corozaim ! wā þē, Bethsaida ! forþām gyf on Tyro and Sydōne wærun gedōne þā mægnu þe gedōne synt on ēow, gefyrn hī dydun dædbōte on hāran and on axan. Ðeah ic secge ēow : Tyro and Sydōne byþ forgyfendlicur on dōmes dæg þonne ēow. And þū Capharnaum, cwyst þū byst þū ūpāhafen oþ heofen, ac þū nyþerfærst oþ helle. . . .

reāfe and on ēstum. . . . Ac hwi fērde gē þāne witegan gesēon ? Witodlice ic ēow secge : Hē is māra þonne witega. Ðes is be þām þe āwriten is : Nū, ic āsende minne engel beforan þīne ansýne, se gegearwað þīnne weg beforan þē. Sōþlice ic ēow secge : Nis betwux wifa bearnum nān mārra witega þonne Iohannes se Fullihtere ; se þe is lāssa on Godes rice, sē is his māra. . . . Hwām telle ic gelice þisse cnēorisse men, and hwām² synt hī gelice ? Hī synt gelice cildum on strāte sittendum, and specendum betwux him, and cweðendum : Wē sungon ēow be hearpan, and gē ne saltudun ; wē hēofdun, and gē ne wēopun. Sōþlice Iohannes cōm se Fullihtere, hlāf ne ætende, nē win drincende, and gē cweðað : Dēofolsēocnysse hē hæfð. Mannes Sunu cōm etende and drincende, and gē cweþað : þes man is swelgend and windringcende, mánfullra and synfulra frēond. And wisdōm is gerihtwisud on eallum his bearnum.

[LUKE 10. 13-15.]

Wā þē, Corozam ! wā þē, Bethsaida ! forþām gif on Tyro and on Sidone gewordene wæron þā mægnu⁵ þe on ēow gedōne synt, gefyrn hīg on hāran and on axan hrēowsunge dydon. Ðeah-hwæpere Tiro and Sydōne on þām dæge byð forgyfendlicre þonne ēow. And þū, Cafarnaum, oð heofon ūpāhafen, þū byst oþ helle gesenced.]

¹ Cf. Luke 16. 16. Sēo æ and witegan oð Iohannem, and of him is bodud Godes rice ; and ealle on þæt strangnysse wyrcað. ² MS. ham.

⁴ Cf. the following :

Matt. 13. 9 : Se þe hæbbe ēaran tō gehýrenne gehýre.

Mark 4. 9 : . . . Gehýre se ðe ēaran hæbbe tō gehýranne.

Mark 4. 23 : Gehýre, gif hwā ēaran hæbbe tō gehýranne.

Luke 8. 8 : . . . Gehýre se ðe ēaran hæbbe.

Luke 14. 35 : . . . Gehýre se þe ēaran hæbbe tō gehýrenne.

³ Cf. Matt. 17. 12, p. 263.

⁵ MS. menegu.

MATTHEW 11. 25-27.

Se Hælynd cwæð andswariende: Ic andytte þē, Drihten heofenes and eorþan, þū þe behyddyst þās þing fram wiśun and glēawun, and onwruge þā lýtlingun. Swā, Fæder, forþām hyt wæs swā gecwēme beforan þē. Ealle þing mē synt gesealde fram minum Fædyr, and nān mann ne can þone Sunu būtan Fædyr, nē nān mann ne can þone Fædyr būtan Sunu, and þām þe se Sunu wyle onwreōn.

MATTHEW 12. 22-32.

Ðā wæs him brōht ān deōfolsēoc man, se wæs blind and dumb; and hē hyne hælde, swā þæt hē spæc and geseah. And þā menigeo ealle wundrudon, and cwædon: Cwede wē is þes Dauides sunu? Sōþlice þā þā sundorhālgan þis gehyrdon, þā cwædon hig: Ne ādrifþ ðes deōflu ūt būton þurh Belzebub, deōfla ealdre. Se Hælend sōþlice wiste hyra gepancas, and cwæð tō him: Ælc rice þe byð twyræde on him sylfum byþ tōworpen; and ælc ceaster oððe hūs þe byð wiperweard ongēn hyt sylf, hyt ne stent. And gyf se deōful ādrifð ūt þone deōful, hig bēoþ tōdælede; hū mæg þonne hys rice standan? And gyf ic purh Belzebub ādrife ūt deōfla, purh hwæne ādrifað ēowre bearn? forþām hig sylfe bēoð ēowre dēman. Gyf ic sōþlice on Godes Gāste āwurpe deōflu, witodlice on ēow becymð Godes rice.

LUKE 10. 21, 22.

On þære tide hē on Hālgum Gāste geblissode, and cwæð: Ic andete þē, Fæder, Drihten heofones and eorðan, forþām þe ðū þās ðing wiśun and glēawum behyddest, and lýtlingum āwruge, forþām hit beforan þē swā gelicode. Ealle þing mē synt fram minum Fæder gesealde, and nān nāt hwylc is se Sunu būton se Fæder, ne hwylc si ðe Fæder būton se Sunu, and se ðe se Sunu hit āwreōn wyle.

LUKE 11. 14, 15, 17-23.

Ðā wæs se Hælend ūtādrifende sume deōfolsēocnysse, and seo wæs dumb. And þā hē ūtðraf þā deōfolsēocnesse, þā spræc se dumba; and þā menigeo wundredon. Sume cwædon: On Belzebub deōfla ealdre, hē ūtādrifð þā deōfolsēocnessa. . . Ðā hē geseah hyra geðancas, hē cwæð: Ælc rice on hyt sylf tōdæled byð tōworpen, and þæt hūs ofer þæt hūs fealð. Gyf Satanas is tōdæled on hine sylfne, hū stent his rice? forþām þe gē secgað þæt ic on Belzebub deōfolsēocnessa ūtādrife. Gyf ic on Belzebub deōfla ūtdrife, on hwām ūtādrifað ēower bearn? forþām hig bēoð ēowere dēman. Gewislice gif ic on Godes fingre deōfla ūtādrife, eallunga Godes rice on ēow becymð. Ðonne se stranga gewæpnud his cafertūn gehealt, þonne beoð on sibbe þā ðing þe hē āh. Gyf þonne strengra ofer

MARK 3. 22-30.

And þā bōceras þe wendon fram Hierusalem cwædon: Sōþlice hē hæfð Beelzebub, and on deōfla ealdre hē deōfolsēocnessa ūtādrifð. And hē hi tōgædere geclypode, and on bigspellum him tō cwæð: Hū mæg Satanas Stanan ūtādrifan? And gif his rice on him sylfum bið tōdæled, hū mæg hit standan? And gif þæt hūs ofer hit sylf ys tōdæled, hū mæg hit standan? And gif Satanas winð ongēn hine sylfne, hē bið tōdæled, and hē standan ne mæg, ac hæfð ende. Ne mæg man þone strangan his æhta and his fatu berēafian, and on his hūs gān, būton man þone strangan ærest gebinde, and

Oppe hū mæg man
ingān on stranges hūs,
and hys fata hyne berēaf-
ian, būton hē gebinde
ærest pone strangan,
and þonne hys hūs be-
rēafige? Se þe nys mid
mē, hē is ongēn mē; and
se þe ne gaderap mid mē,
hē tōwyrpð.¹ Forþam
ic secge ēow: Ælc synn
and bysmurspæc byþ for-
gyfen mannum; sōþlice ðæs Hālgan Gāstes bysmurspæc ne byð forgyfen.
And swā-hwylc-swā cwyð word ongēn mannes Sunu, him byð forgyfen; se
þe sōðlice cwyð ongēn Hāligne Gāst, ne byð hyt hym forgyfen, nē on þisse
worulde nē on þære tōweardan.

MATTHEW 12. 38-45.

þā andswarodun hym sume þā bōc-
eras and þā sundorhālgan, þus cweð-
ende: Lārēow, wē willaþ sum tǣcn of
þē gesēon. Hē andswarode hym and
cwæp: Yfel cnēorys and forliger sēcð
tǣcn, and hyre ne byð nān tǣcn
geseald būton Ionas tǣcn þæs wite-
gan. Witodlice swā-swā Ionas wæs
on þæs hwæles innoþe þrȳ dagas and
þrēo niht, swā byþ mannes Sunu on
eorþan heortan þrȳ dagas and þrēo
niht. Niniuetisce weras ārisað on
dōme mid þysse cnēorysse, and hig
genyþeriað hig, forþamþe hig dydon
dǣdbōte on Ionas bodunge; and þes
ys mǣra þonne Ionas. Sūpdǣles cwēn
ārist on dōme mid þysse cnēorysse,
and hēo genyþerað hig, forþamðe
hēo cōm fram landes gemærum tō
gehȳranne Salomones wisdom; and
þes is mǣra þonne Salomon. Sōþlice
þonne se unclǣna gāst ūtfærþ fram
menn, hē gæð geond drige stōwa
sēcende reste, and hē ne gemēt.
þonne cwyþ hē: Ic gecyrre on min

þonne his hūs rēafige.
Sōðlice ic ēow secge
þæt ealle synna synd
manna bearnum forgyf-
ene, and bysmorunga
þām ðe hi bysmeriað.
Sōþlice ic ēow secge:
Se þe ðone Hālgan Gāst
bysmerað, sē næfð on
ēcnysse forgyfenesse, ac bið ēces gyltes scyldig;
forþamþe hi cwædon: Hē hæfð unclǣnne gāst.

hine cymð and hine ofer-
winð, ealle his wæpnu,
þe hē on trūwude, hē
him āfyrð, and tōdǣlþ
his hererēaf. Se þe nis
mid mē, sē is ongēn mē;
and se þe ne gaderað
mid mē, sē hit tōstrēt.

LUKE 11. 16, 24-26, 29-32.

And sume his fandodon, and gyrn-
don of heofone tǣcnys of him. . . .
Ðonne se unclǣna gāst gæð of þām
men, hē gæþ þurh unwæterie stōwa,
reste sēcende, and nāne ne gemēt;
þonne cwyð hē: Ic gewende eft tō
minum hūse, ðe ic of ēode. And
þænne hē cymð, hē hit gemēt æmtig,
mid besmum āfeormod. þonne gæð
hē, and nimð seofan oðre gāstas
wyrsan þonne hē, and ingāð, and
þār eardiað. þonne synt þæs mannes
endas wyrstan þām ærrum. . . . Ðā hyra
manega tōgædere cōmon, hē cwæp
tō him: Ðeos cnēorys is mǣnfull
cneorys; hēo sēcð tǣcen, and hyre
ne bið nān geseald būton Ionan
tǣcen. Swā-swā Iona wæs tǣcen
Niniuetum, swā bið mannes Sunu
tǣcen þisse cnēoris. Sūddǣles cwēn
ārist on dōme mid þisse cnēorysse
mannum, and genyðerað hig, for-
þamþe hēo cōm of eorðan endum
tō gehȳranne Salomones wisdom,
and efne, þes is mǣra þonne Salo-

¹ Cf. Matthew 9. 32-34: Ðā hig wæron sōðlice ūtǣgāne, hig brohton him dumbne man, se wæs deofolsēc. And ūtǣdryfenum þām deofle, se dumba spræc. And þā menigeo wundredon, cweðende: Nǣfre ætȳwde swylc on Israhela folce. Sōþlice þā sundorhālgan cwædon: On deofla ealdre hē driðf ūt deoflu.

hūs, þanon ic ūtēode. And cumende hē gemet hyt æmtig, and geclænsod mid besmum, and gefrætwod. Ðonne gæþ hē, and him tōgenymþ seofun oþre gāstas wyrсан þonne hē; and ingangende hig eardigeað þær. And þonne wurðað þæs mannes ȳtemestan wyrсан þonne þā ærran. And swā byð þysse wyrrestan cnēorysse.

MATTHEW 12. 46-50.

Ðā hē þās þing þā gȳt spæc tō þām mænegum, þā stōd hys mōdor and his gebrōðra þær ūte, sēcende spæcon tō him. Sōþlice þā cwæþ sum tō him: Witodlice þin mōdur and þine gebrōðra standað hēr ūte, þe sēcende. And hē and-swarode hym secgendum, and cwæþ: Hwylc ys min mōdur? and hwylce synt mine gebrōðra? And hē āpenede hys hand on his leorningnihtas, and cwæð: Witodlice swā hwylc-swā wyrcþ mines Fæder willan þe on heofenan is, hē is min brōþur, and min swustor, and mōdor.

MATTHEW 13. 1-17.

On þām dæge, þām Hælende ūtgangendum of hūse, hē sæt wiþ ðā sǣ. And mycle mænigeo wæron gesamnode tō hym, swā þæt hē ēode on scyp and þær sæt; and eall sēo mænigeo stōd on þām war-ope. And hē spræc tō him fela on bigspellum, cweþende: Sōþlice ūt-ēode se sǣdere hys sǣd

MARK 3. 31-35.

þā cōm tō him his mōdor and his gebrōðra, and þār ūte stodon, and tō him sendon, and tō him clypedon. And mycel menigu ymb hine sæt, and tō him cwædon: Hēr is þin mōdor and þine gebrōðra ūte, and sēcað þe. Hē þā him andswarode and cwæð: Hwylc is min mōdor and mine gebrōðru? and hē cwæþ, Ðā behealdende þe him ābūton sǣton: Hēr is min mōdor and mine gebrōðru. Soðlice se ðe dēþ Godes willan, sē is min mōdor, and min brōðor, and swustor.

MARK 4. 1-12.

And eft hē ongan hi æt þære sǣ lǣran; and him wæs mycel menegu tō gegaderod, swā þæt hē on scip ēode, and on þære sǣ wæs, and eall sēo menegu ymbe þā sǣ¹ wæron on lande. And hē hi fela on bigspellum lærde; and him tō cwæð on hys lāre: Gehȳraþ; ūt ēode se sǣdere his sǣd tō sǣw-

LUKE 8. 19-21.

His mōdor and his gebrōðru him tō cōmun; and hi ne mihton hine forþæremenegugeneōsian. þā wæs him gecȳðed: þin mōdor and þine gebrōðru standað hēr ūte, wyllað þe gesēon. þā cwæð hē tō him:

Min mōdor and mine gebrōðru synt þā ðe gehȳrað and doð Godes word.

LUKE 8. 4-10.

Sōþlice þā mycel menigeo cōm, and of þām ceastrum tō him efstun, hē sǣde him ān bigspel: Sum man his sǣd sēow.

¹ MS. om. sǣ.

tō sāwenne. And þā þā hē sēow, sume hig fēollon wiþ weg, and fuglas cōmun and æton þā. Sōþlice sume fēollon on stānihte, þær hyt næfde mycle eorþan, and hrædlice ūpsprungon, forþāmpē hig næfdon þære eorþan dýpan. Sōþlice, ūpsprungon sunnan, hig ādrūwudon and forscruncen, forþāmpē hig næfdon wyrtrum. Sōþlice sume fēollon on þornas; and þā þornas wēoxon and forþrysmudon þā. Sume sōþlice fēollon on gōde eorþan, and sealdon wēastm, sum hundfealdne, sum sixtigfealdne, sum þritigfealdne. Se þe hæbbe ēaran tō gehýrenne, gehýre. And þā genēalæhton his leorningcnihtas, and cwædon tō hym: For hwig spycst þū tō hym mid bigspellum? þā andswarode hē hym: Forþāmpē ēow is geseald tō witanne heofena rices gerýnu, and him nys nā geseald.

Sōþlice þām þe hæfþ, him byþ geseald, and hē hæfð; sōþlice se þe næfð, and þæt þe hē hæfð him bið æthbrōden. Forðām ic spece tō him mid bigspellum, forþāmpē lōciende hig ne gesēoþ, and gehýrende hig ne gehýraþ, nē ne ongytaþ; þæt on him si gefylled Esaias witegung: Of gehýrnysse gē gehýraþ, and gē ne ongytaþ; and lōciende gē gesēoþ, and gē³ ne gesēoð; sōþlice þises folces heorte is āhyrd, and hig hefelice mid ēarum gehýrdon, and hyra ēagan beclýsdon, þē-læs hig æfre mid ēagum gesēon, and mid ēarum gehýron, and mid heortan ongyton, and sin gecyrrede, and ic hig gehæle.⁴ Sōþlice ēadige synt ēowre ēagan, forþāmpē hig gesēoþ, and ēowre ēaran, for-

enne. And þā hē sēow, sum fēoll wið þone weg, and fugelas cōmon and hit fræton. Sum fēoll ofer stānscyligean, þar hit næfde mycele eorðan; and sōna ūpēode, forþām hit næfde eorþan þicnesse. þā hit ūpēode, sēo sunne hit forswælde, and hit forscranc, forþām hit wyrtruman næfde. And sum fēoll on þornas; þā stigon ðā þornas, and forðrysmodon þæt, and hit wæstm ne bær. And sum fēoll on gōd land, and hit sealde, uppstigende and wexende, wæstm; and ān brōhte þritigfealdne, sum syxtigfealdne, sum hundfealdne. And hē cwæð: Gehýre se ðe ēaran hæbbe tō gehýr-
anne. And þā hē āna wæs, hine āxodon þæt bigspell þā twelfe þe mid him wæron. And hē sæde him: Eow is geseald tō witanne Godes rices gerýnu; þām þe ūte synt ealle þing on bigspellum gewurpað, þæt hī gesēonde gesēon, and nā ne gesēon, and gehýrende gehýren, and ne ongyten, þē-læs hī hwænne sýn gecyrede,² and him sin hyra synna forgyfene.

þā hē þæt sēow, sum fēoll wið þæne weg, and wearð fortreden, and heofones fugulas hyt fræton. And sum fēoll ofer þæne stān, and hit forscranc, forþāmpē hit wætan næfde. Andsum fēoll on þā þornas, and þā þornas hyt forþrysmodon. And sum fēoll on gōde eorðan, and worhte hundfealdne wæstm.¹ þā clypode hē and cwæð: Gehýre se ðe ēaran hæbbe. Ðā āhsodon hine hys leorningcnihtas hwæt þæt bigspel wære. þā cwæð hē: Eow is geseald þæt gē witun Godes rices gerýne; and oðrum on bigspellum, þæt hī gesēonde ne gesēon, and gehýrende ne ongyton.

¹ MS. wæsm.² MS. gescyrede.³ MS. om. ge.

⁴ Cf. John 12. 39, 40: Forþi hī ne mihton gelýfan, forþām Ysaías cwæp eft: Hē āblende hyra ēagan, and āhyrde hyra heortan, þæt hī ne gesēon mid hyra ēagon, and mid hyra heortan ne ongyton, and sýn gecyrrede, and ic hig gehæle.

pāmpe hig gehýraþ.¹ Sôþlice on eornust ic ēow secge þæt manega witegan and rihtwise gewilnuden þā þing tō gesēonne þe gē gesēoþ, and hig ne gesāwon, and gehýran þā þing þe gē gehýrað, and hig ne gehýrdon.

MATTHEW 13. 18-23.

Gehýre gē sôþlice þæs sāwendan bigspell. Ælc þæra þe Godes wurd gehýrð, and ne ongyt, þonne cymþ deoful and beræfað þæt on hys heortan āsāwen is; þæt is se þe wiþ ðone weg āsāwen is. Sôþlice se þe ofer þone stān āsāwen is, þæt is se þe þæt Godes wurd gehýrð, and hrædlice þæt mid blisse onfēhþ; sôþlice hyt næfþ þone wyrtrum on him, ac is hwilwendlic; gewordenre gedrefednesse and ēhtnesse for þām wurde, hrædlice hig bēoð geuntreowsode. Sôþlice þæt þe āsāwen is on þornum, þæt is se þe þæt wurd gehýrþ, and þonne eornfullness ðisse worulde, and léasung þissa woruldwelena forþrysmiþ þæt wurd, and hit is būtan wēastme geworden. Sôþlice þæt þe āsāwen wæs on þæt gōde land, þæt is se þe þæt wurd gehýrþ, and ongyt, and þone wēastm bringð, and þonne dēþ, sum hundfealdne, sum sixtifealdne, sum prittifealdne.

MARK 4. 13-20.

Ðā sæde hē him: Gē nyton þis bigspell, and hū mage gē ealle bigspell witan? Se þe sēwð, word hē sēwð. Sôþlice þā synt wið þone weg, þar þæt word is gesāwen; and þonne hī hit gehýrað, sōna cymð Satanas and āfyrð þæt word þe on heora heortan āsāwen ys. And þā synt gelice þe synt ofer þā stānsceyllan gesāwen; sōna þænne hī þæt word gehýrað, and þæt mid blisse onfōð; and hī nabbað wyrtruman on him, ac bēoð unstaðolfæste; and syþþan ūpcymð deofles costnung, and his ēhtnys for þām worde. Hī synd on þornum gesāwen þæt synd þā ðe þæt word gehýrað, and of yrmðe and swicðome woroldwelene, and oðra gewilnunga, þæt word ofþrysmað, and synt būton wēastme gewordene. And þā ðe gesāwene synt ofer þæt gōde land, þā synd þe þæt word gehýrað and onfōð, and wēastm bringað, sum þritigfealdne, sum syxtigfealdne, and sum hundfealdne.

LUKE 8. 11-15.

Sôþlice þis is þæt bigspell. þæt sæd ys Godes word. þā ðe synt wið þæne weg, þæt synt þā þe gehýrað; syððan se deofol cymþ, and ætbrýt þæt word of hyra heortan, þæt hig þurh þone gelæfan hāle ne gewurðað. Ðā ðe synt ofer þæne stān, þā þæt word mid gefēan onfōð; and þā nabbað wyrtruman, forþāmpe hī hwilum gelyfað, and āwāciaþ on þære costnunge tīman. Ðæt sæd þe fēoll on þā ðornas, þæt synt þā ðe gehýraþ, and of carum, and of welum, and of lustum þises² lifes synt forþrysmede, and nānne wēastm ne bringað. þæt fēoll on ðā gōðan eorðan, þæt synt þā ðe, on gōðre and on sēlestre heortan gehýrende, þæt word healdað, and wēastm on geþylde bringað.

¹ Cf. Luke 10. 23, 24: . . . Æadige synt þā ēagan þe gesēoð þā þing þe gē gesēoð; sôþlice ic ēow secge þæt manega witegan and cyningas woldon gesēon þæt gē gesēoþ, and hig hit ne gesāwon; and woldon gehýran þæt gē gehýraþ, and hig hit ne gehýrdon.

² MS. þiss.

[MATTHEW 5. 15.]

... Hī ne ælað hyra
lēohtfæt, and hit under
cyfe settað, ac ofer can-
delstæf, þæt hit onlihte
eallum þe on þām hūse
synt.]

[MATTHEW 10. 26.]

... Nys sōþlice nān
þing dýhle þæt ne wurðe
geswutelod, nē nān dihle
þing þæt ne wurðe ge-
openod.]

[MATTHEW 25. 29.]

Witodlice ælcon þæra
þe hæfð man sylþ, and
hē hæfð genōh; ðām þe
næfð, þæt hym þincð
þæt hē hæbbe, þæt hym
byð ætbrōdyn.³]

MATTHEW 13. 31-35.]

Hē rehte him þā gýt
ōþer bigspel, þus cweþ-
ende: Heofena rice is
geworden gelic senepes
corne, þæt sēow se man
on hys æbre; þæt is
ealra sæda læst; sōþlice
þonne hit wyxþ, hit is
ealra wyrta mæst, and
hit wyrþ trēow, swā þæt
heofnan fuhlas cumað
and eardiaþ on his bōg-
um. Hē spræc tō him

MARK 4. 21.]

Hē sæde him: Cwyst
þū, cymð þæt lēohtfæt
þæt hit bēo under byd-
ene āsett, oððe under
bedde? wite gere þæt hit
sý ofer candelstæf āsett.

MARK 4. 22.]

Sōðlice nis nān ðing
behýdd þe ne sý geswut-
elod, nē nis digle geword-
en ac þæt hit openlice
cume.

MARK 4. 24, 25.]

And hē cwæð tō him:
Warniað hwæt gē ge-
hýran; and on þām ge-
mete þe gē metað ēow
bið gemeten, and ēow
bið geict. þām bið ge-
seald þe hæfð, and þām ðe næfð ēac þæt hē hæfð
him bið ætbrōden.

MARK 4. 30-34.]

And eft hē cwæð: For
hwāmgeanlicie wē heof-
ena rice? oððe hwylc-
um bigspelle wiðmete
wē hit? Swā-swā sen-
epes sæd, þonne hit
bið on eorðan gesāwen,
hit is ealra sæda læst
þe on eorðan synt; and
þonne hit āsāwen bið,
hit āstihþ, and bið ealra
wyrta mæst, and hæfð
swā mycele bōgas þæt

LUKE 8. 16.]

Ne oferwrihð nān man
mid fæte his onælede
lēohtfæt, oððe under bedd
āsett, ac ofer candelstæf
āsett, þæt ðā ingangend-
an lēoht gesēon.¹

LUKE 8. 17.]

Sōðlice nis nān ðing
digle þæt ne sý geswute-
lod, nē behýdd þæt ne
sý cūþ and open.²

LUKE 8. 18.]

Warniað hū gē gehýr-
an; þām byð geseald ðe
hæfð, and swā hwylc
swā næfð, þæt hē wēne
þæt hē hæbbe him byð
āfyrred.⁴

[LUKE 13. 18-21.]

Sōðlice hē cwæþ:
Hwām is Godes rice
gelic? and hwām wēne
ic þæt hit bēo gelic?
Hit ys gelic senepes
corne, þæt se man on-
fēng,⁵ and sēow on his
wyrtn; and hit wēox,
and wearð mycel trēow,
and heofenes fuhlas
restun on his bōgum.
And eft hē cwæð:
Hwām wēne ic þæt

¹ Cf. Luke 11. 33: Ne onælp nān man his lēohtfæt, and sett on diglum, nē under bydene, ac ofer candelstæf, þæt ðā þe ingāð lēoht gesēon.

² Cf. Luke 12. 2: Sōðlice nis nān þing oferheled þe ne bēo unheled, nē behýdd þæt ne sý witen.

³ Cf. Matt. 13. 12, p. 239.

⁴ Cf. Luke 19. 26: Sōðlice ic secge ēow þæt ælcum hæbbendum bið geseald; fram þām þe næfð ge þæt þæt hē hæfð him byð āfyrred.

⁵ MS. onfenc.

oþer bigspel, and þus
cwæð : Heofena rice is
gelic þām beorman
pone þæt wif onfēng,
and behyðde on þrim
gemetum melwes, oð
hē wæs eall āhafen.
Ealle þās þing se Hæl-
end spræc mid bigspel-
lum tō þām weredum, and nān þing ne spræc hē
būtan bigspellum ; þæt
wære gefylled þæs witegan cwyde : Ic ātŷne minne mūþ mid bigspellum ; ic
bodige dīgelnesse fram middaneardes gesetednesse.

heofenes fugelaseardian
magon under his sceade.
And manegum swylcum
bigspellum hē spræc tō
him, þæt hī mihton ge-
hŷran ; ne spæc hē nā
būtan bigspelle ; eall hē
his leorningnihtum āsundron rehte.

Godes rice sī gelic? Hit
is gelic þām beorman
þe þæt wif onfēng, and
behyðde on þām melewe
þrēo gemetu, oð hit
wearð eall āhafen.]

MATTHEW 8. 18.

Ðā geseah se Hælend
myclemenigeoymbūtan
hyne, þā hēt hē hig faran
ofer pone mūþan.

MARK 4. 35.

And sæde him, þonne
æfen bið : Uton faran
āgēn.

LUKE 8. 22.

Sōðlice anum dæge
wæs geworden, þā hē on
scyp ēode and his leorn-
ingenihtas. þā cwæþ hē

tō him : Utun seglian ofer þisne mere. . .

MATTHEW 8. 19-22.

Ðā genēalæhte him ān bōcere, and
cwæþ : Lārēow, ic fylige þē swā
hwader swā þū færst. Ðā cwæð se
Hælend tō him : Foxas habbað hōlu,
and heofenan fuglas nest, sōþlice
mannes Sunu næfð hwær hē hys
hēafod āhyld. Ðā cwæð tō him oþer
of hys leorningnihtum : Drihten,
ālŷfe mē ærest tō farenne and bebyr-
igean minne fæder. þā cwæð se
Hælend tō him : Fylig mē, and læt
dēade bebyrigean hyra dēadan.

LUKE 9. 57-62.

Ðā hī fērdon on wege, sum him tō
cwæð : Ic fylige þē swā hwyder swā
þū færst. Ðā cwæþ se Hælend : Foxas
habbað hōlu, and heofones fuglas
nest¹ ; sōðlice mannes Sunu næfþ
hwār hē hys hēafod āhyld. Ðā
cwæþ hē tō oðrum : Filig mē. Ðā
cwæþ hē : Drihten, ālŷf mē æryst be-
byrigean minne fæder. Ðā cwæþ se
Hælend : Læt þā dēadan² byrgan
hyra dēadan ; gā ðū and boda Godes
rice. Ðā cwæð oðer : Ic fylige þē,
Drihten, ac læt mē æryst hit cŷþan.

þām ðe æt hām synt. Ðā cwæþ se Hælend him tō : Nān man þe hys hand
āsett on hys sulh, and onbæc besyhð, nys andfenge Godes rice.

MATTHEW 8. 23-27.

And hē āstāh on scyp,
and hys leorningcnyht-
as hym fyligdon. Ðā
wearð mycel styrung
geworden on þære sǣ,
swā þæt þæt scyp wearð
ofergoten mid ŷpum ;
witodlice hē slēp. And

MARK 4. 36-41.

And, þā³ menigu for-
lætende,⁴ hī onfēgon
hine swā hē on scipe
wæs ; and oþre scipu
wæron mid him. And
þā wæs mycel ŷstwindes
geworden, and ŷþa hē
āwearp on þæt scyp,

LUKE 8. 22-25.

. . . And hig seglydan
þā. þā hig rēowon, þā
slēp hē. Ðā cōm windi
ŷst, and hig forhtodon.
þā genēalæhton hig him
tō, and cwædon : Hlāf-
ord, wē forwurðað.
Ðā ārās hē, and ðrēade

¹ MS. nestþ.

² MS. dead.

³ MS. þas.

⁴ MS. forlætan.

hig genēalæhton, and
hȳ awehton hyne, þus
cweðende: Drihten,
hæle ūs; wē mōton for-
wurpan. Ðā cwæð hē
tō him: Tō hwi synt gē
forhte, gē lýtles gelēaf-
an? Ðā ārās hē, and
bebēad þām winde and
þære sǣ, and þær wearð
geworden mycel smylt-
ness. Gewisslice þā
men wundrodun, and
þus cwædon: Hwæt is
ðes, þæt windas and sǣ
him hȳrsumiað?

þæt hit gefylled wæs.
And hē wæs on scipe,
ofer bolster slāpende.
And hī awehton hine,
and cwædon: Ne be-
limpð tō þē þæt wē for-
wurpað? And hē ārās,
and þām winde bebēad,
and cwæð tō ðære sǣ:
Suwa, and gestille. And
se wind geswāc þā, and
wearð mycel smyltnes.
And hē sǣde him: Hwi
synt gē forhte? gýt gē
nabbað gelēafan? And hī micclum ege him on-
drēdon, and cwædon ælc tō oðrum: Hwæt, wēnst þū,
hwæt is ðes, þæt him wyndas and ¹ sǣ hȳrsumiað.

þæne wind and þæs
wæteres hrēohnesse; ðā
geswāc se wind, and
wearð mycel smyltnes.
Ðā cwæp se Hælend:
Hwār is ēower gelēafa?
þā adrēdon hig and
wundredon, and be-
twux him cwædon:
Wēnst þū hwæt is þes,
þæt hē bebýt ge windum
ge sǣ, and hig him hȳr-
sumiað?

MATTHEW 8. 28-34.

þā se Hælend cōm
ofer þone mūpan on
Geraseniscra rice, þā
urnon him tōgēnestwēg-
en þe hæfdon dēofol-
sēocnesse, of byrgenum
ūtgangende. þā wæron
swiðe rēpe, swā þæt
nān man ne mihte faran
þurh þone weg. And

MARK 5. 1-21.

Ðā cōmon hī ofer
þære sǣs mūðan on þæt
rice Hierasenorum. And
him of scipe gangend-
um, him sōna āgēn
arn ān man of þām byrg-
enum on unclænnum
gāste, se hæfde on byrg-
enum scræf, and hine
nān man mid racentēag-
um ne mihte gebindan;

LUKE 8. 26-40.

Ðā rēowon hig tō
Gerasenorum rice, þæt
is foran ongēn Galileam.
þā hē tō lande cōm,
him āgēn arn sum man
se hæfde dēofolsēoc-
nesse lange tide, and
næs mid nānon rēafe
gescrýdd, and ne mihte
on hūse gewunian, ac
on byrgenum. þā hē

forþām hē oft mid fōtcopsum and racentēagum
gebunden tōslāt þā racentēaga,² and þā fōtcoppsas tōbræc, and hine
nān man gewyldan ne mihte. And symle, dæges and nihtes, hē
wæs on byrgenum and on muntum, hrȳmende, and hine sylfne mid
stānum ceorfende. Sōðlice ðā hē þone Hælend feorran geseah, hē arn,
and hine gebæd, and

highrȳmdon, and cwæd-
on: Lā Hælend, Godes
Sunu, hwæt ys þē and
ūs gemæne? cōme þū
hider ær tide, ūs tō
þræagenne? Ðær wæs
se Hælend: Ealā unclænna gāst, gā of ðysum men.
Ðā āhsode hē hyne: Hwæt is þin nama? þā cwæð
hē: Min nama is legio, forþām wē manega synt.

mycelre stemne hrȳm-
ende, and þus cwæp:³
Ealā mæra Hælend,
Godes Sunu, hwæt is
mē and þē? Ic hālsige
þē ðurh God þæt ðū mē
ne þræage. þā cwæð

geseah þæne Hælend,
hē āstrehte hyne tōforan
him, and cwæp mycelre
stefne hrȳmende: Hwæt
is mē and þē, lā Hæl-
end, þæs hēhstan Godes
Sunu? Ic hālsige þē
þæt ðū ne ðræage mē.
þā bēad hē þām un-
clānnan gāste þæt hē of

¹ MS. om. wyndas and.² MS. raceteaga.³ MS. cw.

ðām men fērde. Sōþlice lange tide hē hine gegrāp, and hē wæs mid racentēagum gebunden and mid fōtceopsum gehealden, and, tōborstenum bendum, hē wæs fram dēofle on wēsten gelædd. Ðā āhsode se Hælend hine: Hwæt is þin nama? þā cwæð hē: Legio, þæt is on ūre geþeode, Eored; forþāmppe manega dēoflu on hyne ēodon. þā bædon hig hine þæt hē him ne bude þæt hi on grund ne bescuton.

sōþlice unfeorrān swýna heord manegra manna læswiende. þā dēofla sōðlice hyne bædon, þus cweþende: Gyf þū ūs ūtādrifst, āsende ūs on þās swīna heorde. Ðā cwæð hē tō hym: Farap. And hig þa ūtgangende fērdon on þā swīn; and þærrihte fērde eall seo heord mycelum onræse niwel on þā sǣ, and hig wurdon dēade on þām wætere. Ðā hyrdas witodlice flugon, and cōmun on þā ceastre, and cýddon ealle þās þing, and be þām þe ðā dēofulsēocnyssa hæfdon. Ðā ēode eall sēo ceasterwaru tōgēanes þām Hælande; and þā-þā hig hyne gesāwun, þā bædon hig hyne þæt hē fērde fram heora gemærum.

hāles mōdes; and hi him ondrēdon. And hi rehton him þā ðe hit gesāwon hū hit gedōn wæs be þām ðe dēofolsēocnesse hæfde, and be þām swýnum. And hi bædon þæt hē of hyra gemærum fōre. þā hē on scip ēode, hine ongan biddan se ðe ær mid dēofle gedreht wæs þæt hē mid him wære. Him þā se Hælend ne getiðode, ac hē sǣde him: Gā tō þīnum hūse tō þīnum hiwum, and cýð him hū mycel Drihten gedyde, and hē gemiltsode þē. And hē ðā fērde, and ongan bodigean on Decapolim hū fela se Hælend him dyde; and hig ealle þæs wun-

And hē hine swýðe bæd þæt hē hine of þām rice ne dyde. þār wæs embe þone munt mycel swýna heord læsgende. And þā unclǣnan gāstas hyne bædon, and cwædon: Send ūs on þās swýn, þæt wē on¹ hi gegān. And þā lýfde se Hælend sōna. And ðā ēodon þā unclǣnan gāstas on þā swýn, and on mycelum hryre sēo heord wearð on sǣ besceofen, twā þūsendo, and wurdon ādruncene on ðære sǣ. Sōþlice þā ðe hi hēoldon flugon, and cýddon on þære ceastre and on lande; and hi ūtēodon, þæt hi gesāwon hwæt þā gedōn wære. And hi cōmon tō þām Hælande, and hi gesāwon þone ðe mid dēofle gedreht wæs, gescrýdne sittan, and²

And þār wæs mycel heord swýna on þām munte læsiendra; þā bædon hy þæt hē lýfde him on þā gān. þā lýfde hē him. þā ēodon hig of þām men on þā swýn; þā fērde sēo heord mycelum ræse on ðæne mere, and wearð þār ādruncen. þā ðā hyrdas þæt gesāwon, þā flugon hig, and cýddon on þā ceastre and on tūnum. þā ēodon hig ūt, þæt hig gesāwon þæt ðar geworden wæs. þā cōmon hig tō þām Hælande; þā fundon hig ðæne man ðe dēofol of ēode, gescrýdne and hālum mōde, æt his fōtum; and hæt ādrēdon him. Ðā cýddon him þā ðe gesāwon, hū hē wæs hāl geworden of ðām ēorede. þā bæd hine eall menego þæs rices Gerasenorum þæt hē fram him gewite, forþām hig mycelum ege gehæfte wærun. Ðā wende hē on scype āgēn. þā bæd hyne se man ðe se dēofol of ēode þæt hē mid him wunede. þā forlēt se Hælend hyne, and cwæð tō him: Wend tō þin-

¹ MS. om. on.

² MS. om. and.

MATTHEW 9. 1.

Ðā āstāh hē on scyp,
and oferseglode, and
cōm on his cæstre.

lice wæs geworden, þā se Hælend āgēn cōm, sēo
ealle hig gebidon his.

dredon. And þā se Hæl-
end eft on scype fērde
ofer pone mūþan, him
cōm tō mycel menigu,
and wæs ymbe þā sǣ.

um hūse, and cȳð hū
mycel þē God gedōn
hæfð. Ðā fērde hē intō
eall ðā ceastre, and cȳðde
hū mycel se Hælend
him gedōn hæfde. Sōð-
menegeo hine onfēng;

MATTHEW 9. 10-17.

And hyt wæs geword-
en, þā hē sǣt innan
hūse, þā cōmun manega
mānfulle and synfulle,
and sǣton mid þām
Hælande and hys leorn-
ingenyhtum. Ðā þā sun-
dorhālgan þæt gesǣw-
on, þā cwædon hig tō
hys leorningenyhtum:
Hwī yt¹ ēower lārēow
mid mānfullum and
synfullum? And se
Hælend cwæð, þis ge-
hyrende: Nys hālum
lāces nān þearf, ac sēoc-
um. Gāð sōðlice, and
leornigeaþ hwæt is:
Ic wylle mildheortnesse,
næs onsægdnesse; sōþ-
lice ne cōm ic rihtwise
tō gecigeanne, ac þā
synnfullan. þā genēa-
lǣhton Iohannes leorn-
ingenihtas tō hym,
and þuss cwædon: Hwī
fæste wē and þā sundor-
hālgan gelōmlice, sōþ-
lice pine leorningeniht-
as ne fæstað? And se
Hælend cwæð tō him:
Cweþe gē, sceolun ðæs
brȳdguman cnihtas
wēpan þā-hwile-þe se
brȳdguma mid hym

MARK 2. 15-22.

And hit gewearð, þā
hē sǣt on his hūse, þæt
manega mānfulle sǣton
mid þām Hælande and
his leorningcnihtum;
sōðlice manega þā ðe
him fyligdon wǣron
bōceras and Farisei;
and cwædon: Witod-
lice hē ytt mid mānful-
lum and synfullum; and
hī cwædon tō his leorn-
ingenihtum: Hwī ytt
ēower lārēow and drincð
mid mānfullum and syn-
fullum? þā sē Hælend
þis gehȳrde, hē sǣde
him: Ne beþurfon nā
ðā hālan lāces, ac ðā þe
untrume synt; ne cōm
ic nā þæt ic clypode
rihtwise, ac synfulle.
And þā wǣron Iohannes
leorningcnihtas and
Pharisei fæstende; and
þā cōmon hī, and sǣdon
him: Hwī fæstað Io-
hannes leorningcnihtas
and Phariseorum, and
pine ne fæstað? Ðā
cwæþ² se Hælend:
Cweðe gē, sceolan þæs
brȳdguman cnihtas fæst-
an swā lange swā se
brȳdguma mid him is?

LUKE 5. 29-38.

And Leui dyde hym
mycelne gebēorscipe on
his hūse; and þār wæs
mycel menegeo mān-
fulra and oðerra þe mid
him sǣton. þā mure-
nodon þā Farisei and
þā bōceras, and cwædon
tō hys leorningcnihtum:
Hwī ete gē and drincað
mid mānfullum and syn-
fullum? Ðā andswar-
ude se Hælend and
cwæþ tō him: Ne be-
þurfon lāces þā ðe hāle
synd, ac þā ðe unhǣlpe
habbaþ; ne cōm ic
rihtwise clypian, ac
synfulle, on dǣdbōte.
Ðā cwædon hig tō him:
Hwī fæstað Iohannes
leorningcnihtas gelōm-
lice, and hālsunga dōð,
and eall-swā Farisea,
and þine etað and drinc-
að? þā cwæð he:
Cwyst³ þū, magon þæs
brȳdguman bearn fæstan
swā lange swā se brȳd-
guma myd him ys? Sōþ-
lice þā dagas cumaþ
þonne se brȳdguma
him byð āfȳrred; þonne
fæstað hig on þām dag-
um. þā sǣde hē him

¹ MS. ys.² MS. cȳ.³ MS. cwystuþu.

byþ? Sôðlice þā dagas cumað þæt se brýdguma byð áfyrred fram him, and þonne on ðām dagum hig fæstað. Ne deþ witodlice nān man niwes clādes scyp on eald rēaf; hē tōbrycð hys stede on þām rēafe, and se slite biþ þē wyr-sa. Nē hig ne dōð niwe win on ealde bytta; gyf hī dōð, þā bytta beoþ tōbrocene, and þæt win āgoten, and þā bytta forwurpað; ac hig dōð niwe win on niwe bytta, and ægðer byþ ge-healden.

MATTHEW 9. 18-21.

Ðā þās þing tō him spræc, þā genēalæhte ān ealdor, and geēað-mēdde hyne tō him, þus cweðende: Drihten, mīn dohtor is dēad; ac cum, and sete þīne hand uppān hig, and hēo lyfað. And se

Hælend ārās and fyl-igde hym, and hys leorningnihtas. And þā ān wif, þe polode blodryne twelf gēar,

genēalæhte wiðæftan, and æthrān hys rēafes fnæd. Hēo cwæð sôðlice on hyre mōde: For ān ic beo hāl, gyf ic hys rēafes æthrine.

Ne magon hī fæstan swā lange tide swā hī ðone brýdguman mid him habbað; sôðlice þā dagas cumað þonne se brýdguma him bið fram ácyrrred, and þonne hī fæstað on þām dagum. Nān man ne siwaþ niwne scyp tō ealdum rēafe; elles hē áfyrð þone niwan scyp of þām ealdan rēafe, and biþ mære slite. And nān man ne deþ niwe win on ealde bytta; elles þæt win tōbrycð þā bytta, and þæt win bið āgoten, and þā bytta forwurpaþ; ac niwe win sceal beon gedōn on niwe bytta, þonne beoð bütū gehealden.

MARK 5. 22-29.

And ðā cōm sum of hēahgesamnungum, Iairus hātte; and þā hē hyne geseah, hē āstrehte hine tō his fōtum, and hine swýðe bæd; and hē cwæð: Mīn dohtor is on ytemestum siðe; cum, and sete þīne hand ofer hī, þæt hēo hāl sý, and lybbe. Ðā fērde hē mid him, and him fyl-igde mycel menigeo, and þrungon hine. And þā þæt wif ðe on blōdryne twelf winter wæs, and fram manegum lācum fela þinga polode, and dæalde eall þæt hēo āhte, and hit nāht ne fremode, ac wæs þē wyrsen, þā hēo be ðām Hælende gehýrde, hēo

ān bigspell: Ne āsend nān man scyp of niwum rēafe on eald rēaf; elles þæt niwe slit, and se niwa scyp ne hylpð¹ þām ealdan. Ne nān man ne sent niwe win on ealde bytta; elles þæt niwe win brycð þā bytta, and þæt win byð āgoten, and þā bytta forwurðað; ac niwe win is tō sendenne on niwe bytta, þonne beoð þā bytta gehealdene.

LUKE 8. 41-44.

And þā cōm ān man, þæs nama wæs Iairus, se wæs pære gesam-nunge ealdor; ðā fēoll hē tō þæs Hælendes fōtum, and bæd hyne þæt hē fērde tō hys hūse, forþām hē hæfde āne dohtor néan twelf-wintre, and sēo forð-fērde. Þā gebyrede hyt, þā hē fērde, of ðām menegum hē wæs ofþrunge. Ðā wæs sum wif on blōdryne twelf gēr, sēo fordæalde on lācas eall þæt hēo āhte, and ne mihte þeah of ænegum beon gehælyd; ðā genēalæhte hēo wiðæftan, and æthrān hys rēafes fnæd; ðā ætstōd sōna þæs blōdes ryne.

cōm wiðæftan þā menigu, and his rēaf æthrān. Sôðlice hēo cwæð:

¹ MS. hylp.

Gif ic furþon his rēafes æthrine, ic bēo hāl. And þā sōna wearð hyre blōdes ryne ādrūwod, and hēo on hire gefrēdde þæt hēo of þām wite gehæled wæs.

MARK 5. 30-33.

And þā se Hælend oncnēow on him silfum þæt him mægen of ēode, hē cwæð, bewend tō þære menigu: Hwā æthrān mines rēafes? þā cwædon his leorningcnihtas: þū gesyxst þās menigu þē ðringende, and þū cwyst: Hwā æthrān mē? And þā beseah hē hine, þæt hē gesāwe þæne ðe þæt dyde. Ðæt² wif þā, ondrædende and forhtigende, cōm and āstrehte hī beforan him, and sæde him eall þæt riht.

LUKE 8. 45-47.

þā cwæð se Hælend: Hwæt is sē ðe mē æthrān? Ðā hig ealle æt-sōcon, þā cwæð Petrus and þā ðe mid him wæron: Æalā Hlāford, þas menegeo þē ðringað and geswencað, and þū segst: Hwā¹ æthrān mē? þā cwæp hē: Sum mē æthrān; ic wiste þæt mægen of mē ēode. Ðā þæt wif geseah þæt hit him næs dyrne, hēo cōm forht, and āstrehte hig tō his fōtum, and geswutlode beforan eallum folce for hwylcum pinge hēo hine³ æthrān, and hū hēo wearð sōna hāl.

MATTHEW 9. 22.

And se Hælend bewende hyne, and hig geseah, and cwæð: Gelyf, dohtor; þīn gelēafa þē gehælde. And þæt wif wæs gehæled on þære tide.

MARK 5. 34-36.

þā cwæð se Hælend: Dohtor, þīn gelēafa þē hāle gedyde; gā þē on sibbe, and bēo of ðisum hāl. Him þā gýt sprecendum, hī cōmon fram þām hēahgesamnungum, and cwædon: Ðīn

LUKE 8. 48-50.

þā cwæð hē tō hyre: Dohtor, þīn gelēafa þē hāle gedyde; gā nū on sybbe. Him þā gýt sprecendum, þā cōm sum man tō þære gesamnungum ealdre, and cwæð tō him: Ne drece þū hyne. þā se Hælend þæt word gehyrde, hē andswarude þæs mædenes fæder: Ne ondræd þū ðē; gelyf witodlice,⁴ and hēo bið hāl.

dohtor is dēad; hwī drecst þū leng þone lārēow? þā hē gehyrde þæt word, þā cwæð se Hælend: Ne ondræd þū ðē, gelyf for ān.

enes fæder: Ne ondræd þū ðē; gelyf witodlice,⁴ and hēo bið hāl.

MATTHEW 9. 23-26.

And þā se Hælend cōm intō þæs ealdres healle, and geseah hwistleras and hlýdende menigeo, hē cwæp: Gāð heonun; nys þys mæden dēad, sōplice ac hēo slæpð. And hig tældon hyne. And þā hē þā menigeo

MARK 5. 37-43.

And hē ne lēt him ænigne fyligean būton Petrum, and Iacobum, and Iohannem, Iacobes brōðor. And hī cōmon on þæs hēahealdres hūs; and hē geseah mycel gehlýd, wēpende and gēomriende. And þā hē inēode, hē cwæð:⁶

LUKE 8. 51-56.

And þā-ðā⁵ hē tō þām hūse cōm, ne lēt hē nānne mid him ingān būton Petrum and Iohannem and Iacobum, and þæs mædenes fæder and hyre mōdor. þā wēopon hig ealle, and hēofodon hī; ðā cwæp hē: Ne wēpe gē; sōplice

¹ MS. hwa hwa.² MS. ðat.³ MS. hit.⁴ MS. wotodlice.⁵ MS. þa ðe.⁶ MS. cū.

ūtādrāf, hē ēode¹ in,
and nam hyre hand;
and þæt mæden ārās.
And þes hlisa sprang
ofer eall þæt land.

Hwi synd gē gedrēfede,
and wēpað? nis þis
mæden nā dēad, ac hēo
slæpð. Ðā tældon hī
hine. Hē þā, eallum
ūtādrifenum, nam Pet-
rum and þæs mædenes mōdor, and þā ðe mid him
wæron, and innēodon suwiende þār þæt mæden
wæs, and hire hand nam, and cwæp: Thalimtha
cumi, þæt is, on ure geþeode gereht: Mæden, þe
ic secge: Āris. And hēo sōna ārās and ēode: sōð-
lice hēo wæs twelfwintre. And ealle hī wundredon
mycelre wundrunge. And hē him pearle bebēad
þæt hī hyt nānum men ne sædon. And hē hēt
hire etan syllan.

nis þis mæden dēad, ac
hēo slæpð. Ðā tældon
hig hyne, and wiston
þæt hēo dēad wæs. Ðā
nam hē hyre hand, and
cwæð: Mæden, þe ic
secge: Āris. þā ge-
hwearf hyre gāst āgēn,
and hēo sōna ārās; and
hē hēt hyre syllan etan.
Ðā wundredon hyre
māgas; þā bēad hē þām
þæt hī hit nānum men
ne sædon þæt þār gedēn
wæs.

MATTHEW 13. 54-58.

And þā hē cōm tō his earde, hē
lærde hig on hyra gesamnungum,
swā þæt hig wundredon, and cwæd-
on: Hwanon ys þysum þes wiśdōm
and þis mægen? Witodlice þes ys
smiþes sunu; hū ne hātte hys mōdor
Maria, and hys brōþru Iacob, and
Ioseph, and Simon, and Iudas?
and hū ne synt ealle hys swustra
mid ūs? hwanon synt þisum ealle
þās þing? And hig wæron geun-
trýwsode on him. Ðā sōþlice sæde
se Hælend him: Nys nān witega
būtan wurþscype, būton on hys
earde and on hys hūse. And hē ne
worhte þær manega mægena, for
hyra ungelēafulnysse.

And hē ne mihte þār ænig mægen wyrcean, būton fēawa untrume, onāsettum
his handum, hē gehælde; and hē wundrode for heora ungelēafan. . . .

MATTHEW 9. 35-38.

And se Hælend ymb-
fōr ealle burga and cea-
stra, lærende on hyra
gesomnungum, and bod-
iende rices gōdspell,
and hælende ælce adle

MARK 6. 6.

. . . Hē ðā lærende⁴
þā castel befērde.

[MARK 6. 34.

. . . Hē geseah mycele
menegu, and hē gemilt-

MARK 6. 1-6.

And þā he ðanon ēode, hē fērde
on his ēðel; and him folgodon his
leorningenihtas. And gewordenum
restedæge, hē ongann on gesam-
nunge læran; and manege gehýrdon,
and wundrodon on his lāre, and
cwædon: Hwanon synd þysum
ealle þās ðing? and hwæt is se
wiśdōm þe him geseald is, and swylce
mihta þe ðurh his handa gewordene
synd? Hū nys ðys² se smið, Marian
sunu, Iacobes brōðor and Iosepes
and Iude and³ Simonis? hū ne synt
his swustra hēr mid ūs? And þā
wurdon hī gedrēfede. þā cwæð se
Hælend: Sōðlice nis nān witega
būtan wurðscipe, būton on his ēðele,
and on his mægðe, and on his hūse.

[LUKE 10. 2.

And cwæð tō him:
Hēr is 'mycel rip, and
fēawa wyrhtan; biddað
þæs ripes hlāford þæt
hē sende wyrhtan tō
his ripe.]

¹ MS. geode.² MS. om. ðys.³ MS. om. and.⁴ MS. lærde.

and ælce untrumnesse.¹
Hē gemiltsude sōþlice
þære menigeo, þā hē

hi geseah; forþan hig wærun gedrehte and licgende, swā-swā scēap þe hyrde nabbað. þā hē sǣde hys leorningenihtun: Witodlice micel rip ys, and fēawa wyrhtyna; biddaþ ðæs ripes hlāford þæt hē sende wyrhtan tō his rīpe.

MATTHEW 10. 1, 6,
9-15.

And tōsomne gecīgýd-
um hys twelf leorning-
cnihtun, hē sealde him
unclænra gāsta an-
weald, þæt hig ādryfun
hig ūt, and hǣldun ādle
and ælce untrumnyse.
. . . Gāð mā tō ðām
scēapum ðe forwurdun
Israēla hiwrǣdene.² . .
Næbbe gē gold, nē seol-
fer, nē feoh on ēowrum
bigyrdlum, nē codd on
wege, nē twā tunecan,
nē gescýf, nē gyrde; sōþ-
lice se wyrhta ys
wyrþe hys metys. On
swā hwylce burh oððe
ceastre swā gē ingāð,
āhsiað hwā si wyrðe on
þære, and wuniap ðær
oð gē ūtgān. þonne gē
ingān sōþlice on þæt
hūs, grētað hit, cweð-
ende: Sý syb þisun
hūse. And gyf þæt hūs
witodlice wyrþe byð,
ēower syb cymð ofer
hyt; gyf hyt sōðlice

sode him, forþāmpe hī wæron swā-swā scēp þe
nānne hyrde nabbað. . .]

MARK 6. 7-10.

And him twelfe tō
geclypode, and āgan hī
sendan twām and twām,
and him anweald sealde
unclænra gāsta; and
him bebēad þæt hī nāht
on wege ne nāmon bŭt-
on gyrde āne, nē codd,
nē hlāf, nē feoh on
heora gyrdlum, ac ge-
scēode mid calcum, and
þæt hī mid twām tune-
cum gescrýdde nǣron.
And hē cwæð tō him:
Swā hwylc hūs swā gē
ingāð, wuniað þār oð-
þæt gē ūtgān.

LUKE 9. 1-4.

þā clypode hē tōgæd-
ere his twelf apostolas,
and sealde him mihte
and anweald ofer ealle
dēofolsēcnessa, and
þæt ādla hī gehǣldon;
and hē sende hig tō
bodianne Godes rice,
and untrume gehǣlan.
Ðā cwæp hē tō him:
Ne nyme gē nān þing
on wege, nē gyrde, nē
codd, nē hlāf, nē feoh,
nē gē³ nabbon twā
tunecan;⁴ and on swā
hwylc hūs swā gē ingāð,
wuniað þār oð gē ūtgān.

[LUKE 10. 5, 6.

On swā hwylc hūs swā gē ingāð, cweðaþ æryst:
Sib si þisse hiwrǣddenne; and gyf þār bēoð sybbe
bearn, reste þār ēower sib; gif hit elles sý, hēo sý
tō ēow gecyrred.]

MARK 6. 11.

And swā hwylce swā
ēow ne gehýrað, þonne
gē þanon ūtgāð āsceacað
þæt dŭst of ēowrum fōt-
um, him on gewitnesse.

LUKE 9. 5.

And swā hwylce swā
ēow ne onfōð, þonne
gē of þære ceastre gāð
āsceacað ēower fōta dŭst
ofer hig on witnesse.⁵

¹ Cf. Matt. 4. 23: And þā befērde se Hǣlend ealle Galileam, lǣrende on hyra gesomnungum; and hē wæs bodiende godspel þæs rices, and hǣlende ælce ādle and ælce untrymnyse on þām folce.

² Cf. Matt. 15. 24: . . . Ne eom ic āsend bŭton tō þām scēapum þe forwurd-
on of Israēla hūse.

³ MS. repeats ne ge.

⁴ Cf. Luke 10. 4: Ne bere gē sacc, nē codd, nē gescýf. . .

⁵ Cf. Luke 10. 10-12: On swā hwylce ceastre swā ge ingāð, and hig ne on-
fōð ēow, gāþ on hyra strǣta, and cweðaþ: þæt dŭst þæt of ēower ceastre on
ūrum fōtum clifode wē drīgeaþ on ēow; . . . ic ēow secge þæt Sodomwaron on
þām dæge bið forgyfenlicre þonne þære ceastre.

wyrpe ne byð, ēowur syb byð tō ēow gecyrred. And swā-hwā-swā ēow ne underfēhð, nē ēowre spræca ne gehyrþ, þonne gē ūtgān of ðām hūse oððe of ðære ceastre āsceacaþ þæt dūst of ēowrum fōtum. Sōþlice ic ēow secge: Acumendlicre byð Sodoma lande and Gomorra on dōmes dæg þonne ðære ceastre.

MATTHEW 10. 16.

[LUKE 10. 3.

Nū ic ēow sende swā scēap gemang wulfas. . . .

. . . Nū ic ēow sende swā-swā lamb betwux wulfas.]

MATTHEW 10. 24.

LUKE 6. 40.

JOHN 13. 16.

Nys se leorningcniht ofer hys lārēow, nē þēow ofer hys hlāford.

Nis se leorningcniht ofer þone lārēow; ælc byð fulfremed gif hē is swylce hys lārēow.

Sōþlice ic ēow secge: Nys se ðeowa furðra þonne his hlāford, nē ærenddraca nys mærra þonne se þe hyne sende.

MATTHEW 10. 17-22.

[MARK 13. 9-13.

[LUKE 21. 12-19.

Warniað ēow sōþlice fram mannum; hig syllap ēow sōþlice on gemōtum,² and swingað ēow on hyra gesomnungum; and gē beoþ gēlædde tō dēmun and tō cyningun for mē, to hyra dōme and þeodun. Þonne belæwþ hig and³ syllað ēow, ne þence gēhū oððe hwæt gē sprecun; ēow byð geseald sōþlice on þære tide hwæt gē sprecun; ne sýnt gē nā þe þær sprecað, ac ēowres Fæder Gāst þe sprycð on ēow. Sōþlice brōþur sylp hys brōþur tō dēaðe, and fæder his sunu, and bearn ārisaþ

Warniað ēow sylfe; hī syllað ēow on geþeahhte, and swingað on gesamnungum; and gē standað beforan dēmun and cyningum for minum naman, him on gewitnesse on ealle þeoda. . . . Þonne hī syl-lende ēow lādað,⁴ ne foresmēage gē hwæt gē specan, ac specað þæt ēow on þære tide geseald bið; ne synd gē nā specende, ac se Hālg Gāst. Sōþlice se brōðor þone brōþor tō dēaðe sylð, and fæder his sunu; and þā bearn ārisað āgēn hyra māgas, and mid dēaðe hī gewæceað.

Ac tōforan eallum þissum hig nimað ēow, and ēhtað, and syllað¹ ēow on gesamnunga and on hyrdnyssa, and lādaþ ēow tō cyningum and tō dēmun for minum naman. Þis ēow gebyrað on gewitnesse. Ne sceole gē on ēowrum heortum foresmēagan hū gē andswarian; ic sylle ēow mūð and wisdōm þām ne magon ealle ēower wiðerwinnan wiðstandan and wiðcweðan.⁵ Gē beoð gesealde fram māgum, and gebrōðrum, and cūðum, and frēondum; and hig ēow tō

¹ MS. syððan.

² Cf. Matt. 24. 9: Ðonne syllað hī ēow on gedrēfednysses, and ofslēað ēow. . . .

³ MS. om. hig and.

⁴ MS. læpað.

⁵ Cf. Luke 12. 11, 12: Þonne hig lādað ēow on gesamnunga, and tō dug-eðe ealdrum, and tō anwealdum, ne beo gē embepencynde hū oððe hwæt gē specon oððe andswarian; Hālg Gāst ēow lārð on þære tide þā þing þe ēow specan gebyrað.

ongēn māgas, and tō
dēape hī fordōþ. And
gē bēoþ on hatunge
eallum mannum for
minum naman; sōðlice
se ðe² þurhwunaþ oð
ende, sē byþ hāl.

And gē bēoð eallum on
hatunge for minum
naman; sōðlice se bið
hāl se þe oð ende þurh-
wunað.]

dēaðe geswencað. And
gē bēoð eallum on hat-
unga for minum naman;
and ne forwyrð ān¹ locc
of ēowrum hēafde; on
ēowrum geþylde gē
gehealdað ēowre sāwla.]

MATTHEW 10. 27-32.

Ðæt ic ēow secge on þys-
trum, secgað hit on lēohte; and þæt gē on ēare
gehýrað, bodiaþ uppan hrōfum. Ne
ondræde gē þā ðe ēowyrne lichaman
ofslēaþ, ne magon hig sōþlice þā sāwle
ofslēan, ac ondrædað mā þone þe mæg
sāwle and lichaman fordōn on helle.
Hū ne becýpað hig twēgen spearwan
tō penninge? and ān of ðām ne befylð
on eorðan būtan ēowrun Fæder; and
sōþlice ealle ēowres hēafdes loccas
synt getealde. Ne ondræde gē; gē
synt sēlran þonne manega spearwan.⁴
Ælcne eornustlice þe mē cýþ beforan
mannum, ic cýþe hyne beforan min-
um Fæder þe on heofenum ys.

mē andet beforan mannum, þone mannes Sunu andet beforan Godes
englum.]

MATTHEW 10. 33.

Se þe mē wiðsæcð beforan mannum,
and ic wiþsace hyne beforan minum
Fæder þe on heofenum ys.

MATTHEW 10. 34-36.

Ne wēne ge þæt ic cōme sybbe on
ēorþan tō sendanne; ne cōm ic sybbe
tō sendanne, ac swurd. Ic com sōþ-
lice mann āsyndrian ongēn hys fæder,
and dohtur ongēn hyre mōdur, and
snore ongēn hyre swegre; and man-
nes fynd hys gehūsan.

on hyre mōdor; swegr on hyre snore, and snoru on hyre swegere.

[LUKE 12. 3-8.

Forþāmpe þæt gē secgað on þys-
trum bēoð on lēohte sæde; and þæt
gē on earum spræcun on beddcofum
bið on hrōfum bodud. Ic secge ēow,
minum frēondum: Ne bēo gē brēgyde
fram þām þe þone lichaman ofslēað,
and nabbað syþþan hwæt hig mā dōn.
Ic ēow ætýwe hwæne gē ondrædon:³
Ādrædaþ þone þe anweald hæfð, seð-
ðan hē ofslyhð, on helle āsendan.
þus ic ēow secge: Ādrædað þone. Ne
becýpað hig fif spearwan tō helfinge?
and ān nis of þām ofergyten beforan
Gode. Ac ealla ēowres hēafdes loccas
synt getealde. Ne ādræde gē ēow;
gē synt beteran manegum spearwum.
Sōðlice ic ēow secge: swā hwylc swā

mannes Sunu andet beforan Godes

[LUKE 12. 9.

Sē þe mē wiðsæcð beforan mannum,
sē byð wiðsacen beforan Godes en-
glum.⁵]

LUKE 12. 51-53.

Wēne gē⁶ forþāmpe ic cōm sybbe
on eorþan sendan? ne secge ic ēow,
ac tōdāl. Heononforð bēoð fife on
ānum hūse tōdælede: prý on twēgen,
and twēgen on prý. Bēoð tōdælede,
fæder on sunu, and sunu on his
fæder; mōdor on dohtor, and dohtor

¹ MS. a.³ MS. ondredon.⁵ See also p. 261.² MS. om. ðe.⁴ MS. spearnan.⁶ MS. om. wene ge.

MATTHEW 10. 37.

Se Hælend cwæð tō hys leorning-
cnihtum: Se þe lufaþ fæder oððe
mōdor mā þonne mē, nys hē mē
wyrpe; and se ðe lufað sunu oððe
dohtor swyþur þonne mē, nys hē mē
wyrpe.

LUKE 14. 26.

Gyf hwā tō mē cymð, and ne hatað
his fæder and mōder and wif and
bearn and brōþru and swustra, and
þænne gyt his sāwle, ne mæg hē bēon
min leorningcniht.

MATTHEW 10. 40.

Se þe ēow underfēhþ,
hē underfēhð mē; and
se ðe mē underfēhþ, hē
underfēhð þone þe mē
sende.

[LUKE 10. 16.

Mē gehyrð se ðe ēow
gehyrð, and mē ofer-
hogaþ se ðe ēow ofer-
hogað; se þe mē ofer-
hogað, hē oferhogað
þæne þe mē sende.]

[JOHN 13. 20.

Sðð ic ēow secge. Se
ðe underfēhð þæne þe
ic sende underfēhþ mē;
se þe underfēhþ mē
underfēhþ ðæne ðe mē
sende.]

MATTHEW 10. 42.

And swā hwylc swā sylþ āne
drinc cealdes wæteres ānum þyssa
lýtlyra manna on leorningcnihtes
naman, sōþ ic secge ēow: Ne āmyrð
hē hys mēde.

[MARK 9. 41.

Sōðlice se ðe sylð drinc ēow cālic
fulne wæteres on minum naman, for-
þām gē Cristes synt, ic ēow sōþ secge:
Ne forlȳst hē his mēde.]

MARK 6. 12, 13.

And ūtgangende hī bodedon þæt
hī dædbōte dydon. And hī manega
dēofolsēocnessa ūtādrifon, and man-
ega untrume mid ele smyredon, and gehældon.

LUKE 9. 6.

Ðā fērdon hig þurh þā burhga,
bodiende and æghwār hælende.

MATTHEW 14. 1, 2.

On þære tide gehyrde
Herodes, se fēorþan
dæles rīca, þæs Hæl-
endes hlisan; and þā
sæde hē his cnihtum:
þes is Iohannes se Ful-
luhtere, þe ic behēaf-
dode; hē ārās of dēaþe,
and forþan synd þās
wundru gefremode on
him.

MARK 6. 14-16.

And þā gehyrde Her-
odes se cyng þæt (sōþ-
lice his nama wæs swu-
tol geworden), and hē
cwæð: Witodlice Io-
hannes se Fulluhtere of
dēaðe ārās, and on him
synd forþām mægenu
geworht. Sume cwæð-
on: Hē is Elias; sume
cwædon: Hē is witega,
swylce ān of þām wite-
gum.

LUKE 9. 7-9.

þā gehyrde Herodes,
se fēorðan dæles rīca,
ealle þā ðing þe be him
wærun gewordene; ðā
twȳnude him, forþāmpe
sume sædon þæt Io-
hannes of dēaðe ārās;
sume sædon þæt Helias
ætȳwde; sume sædon:
Eald witega ārās. Ðā
cwæþ Herodes: Iohan-
nem ic behēafdude;
hwæt is þes be þām ic
þilc gehyre? Ðāsmēade
hē þæt hē hine gesāwe.

Ðā Herodes þæt gehyrde, hē cwæþ: Se
Iohannes þe ic behēafdode, sē ārās of dēaþe.

MATTHEW 14. 6-12.

Ðā on Herodes gebyrddæge tum-
bude þære Herodiadiscean dohtur
beforan him, and hit licode Herode.
þā behēt hē mid āpe hyre tō sylenne
swā-hwæt-swā hēo hyne bæde. Ðā
cwæð hēo, fram hyre mēder gemyn-
god: Syle mē on ānum disce Iohannes
hēafod þæs Fulluhteres. Ðā wæs se
cyning geunrēt for þām āpe, and for
þām þe him sǣton mid; and hē āsende
þā, and behēafdode Iohannem on þām
cwerterne. And man brōhte þā his
hēafod on ānum disce, and sealde
þām mǣdene, and þæt mǣden hyre
mēder. And þā genēalǣhton his
leorningenihtas, and nāmon hys
lichaman, and bebyrgdon hyne, and
cōmon and cýddon hyt þām Hǣlende.

ineg geunrēt for þām āðe, and for þām ðe him mid sǣton; nolde þeah hī
geunrētan, ac sende ænne cwellere, and bebēad þæt man his hēafod on ānum
disce brōhte. And hē hine þā on cwerterne behēafdode, and his hēafod on
disce brōhte, and hit sealde þām mǣdene, and þæt mǣden hit sealde hire
mēder. Ðā his cnihtas þæt gehýrdon, hī cōmon, and his lic nāmon, and
hine on byrgene lēdon.

MARK 6. 30, 31.

Sōðlice þā ðā apostolas tōgædere
cōmon, hī cýddon þām Hǣlende eall
þæt hī dydon and hī lǣrdon. And
hē sǣde him: Cumað and uton gān onsundron on wēste stōwe, and ūs hwōn
restan. Sōðlice manega wǣron þe cōmon and āgēn hwýrfdon; and fyrst
nǣfdon þæt hī ǣton.

MARK 6. 21-29.

þā se dæg cōm Herodes gebyrddide,
hē gegearwode mycele feorme his
ealdormannum and þām fyrmestum
on Galilea. And þā-ðā þære Herodia-
discan dohtor innēode and tumbode,
hit licode Herode and eallum þām ðe
him mid sǣton; se cing cwæð þā tō
ðām mǣdene; Bide mē swā-hwæt-
swā þū wylle, and ic þē sylle. And
hē swōr hire: Sōðes ic þē sylle swā-
hwæt-swā þū mē bitst, þeah þū wylle
healf min rice. Ðā hēo ūtēode, hēo
cwæð tō hyre mēder: Hwæs bidde
ic? þā cwæþ hēo: Iohannes hēafod
þæs Fulluhteres. Sōna þā hēo mid
ofste inn tō þām cininge ēode, hēo
bæd, and þus cwæð: Ic wylle þæt ðū
mē hrædlice on ānum disce sylle
Iohannes hēafod. þā wearð se cin-

LUKE 9. 10.

þā cýddun him ðā apostolas swā-
hwæt-swā hig dydon. . . .

MATTHEW 14.

MARK 6. 32-44.

LUKE 9. 10-17.

JOHN 6. 1-13.

13-21.

And, on scyp

. . . Ðā nam hē

Æfter þyson for

Ðā se Hǣlend stigende, hī fōron
þæt gehýrde, þā
fērde hē þanon
onsundron on ān-
um scype; and
þā þā gangendan
mænigeo þæt ge-
hýrdon, hig fylig-
don him of þām
burgum. And þā

stigende, hī fōron
onsundran on
wēste stōwe. And
gesāwon hī far-
ende, and hī ge-
cnēowon manega,
and, gangende of
þām burgum, þyd-
er urnon, and him
beforan cōmon.

hig, and fērde on-
sundron on wēste
stōwe, sēo is Beth-
saida. Ðā ðā men-
ego þæt wiston,
þā flidon hig him.
þā onfēng hē hig,
and spæc tō him
be Godes rice; and
þā hē gehǣlde

se Hǣlend ofer
þā Galileiscan sǣ,
sēo is Tiberiadis.
And him fylide
mycel folc, for-
þam þe hig gesāw-
on þā tǣcna þe hē
worhte on þām þe
wǣron geuntrum-
ode. Witodlice

hē þanon fērde, hē
gesehmyceleman-
igu, and hē him
gemiltsode, and
gehælde þā un-
truman. Sōðlice
þā hyt wæs æfen
geworden, him tō
genēalæhton hys
leorningnihtas,
and him tō cwæd-
don : Ðeos stōw
ys wēste, and tima
is forþāgān; for-
læt þās mænege,
þæt hi faron intō
þās burga, and
him mete biegean.
þā cwæð se Hæl-
end tō him: Nab-
bað hi nēode tō
farenne; sylle gē
him etan. þā and-
swarodun hig :
Wē nabbað hēr
būton fif hlāfas
and twēgen fixas.
þā cwæð se Hæl-
end: Bringaþ mē
hider þā. And þā
hē hēt þa menegu
ofer þæt gærs hi
sittan, and hē nam
þā fif hlāfas and
twēgen fixas, and
beseah on þone
heofon, and, blēt-
siende, bræc þā
hlāfas, and sealde
his leorningniht-
um, and hi þam
folce. And hi
æton ealle, and
wæron gefyllede.
And hi nāmon þā
lāfa twelf wylian
fulle þæra gebryt-
sena. Sōþlice þæra

And þā se Hæl-
end ðanon ēode,
hē geseah mycele
menegu; and hē
gemiltsode him,
forþāmpa hi wær-
on swā-swā scēp
þe nānne hyrde
nabbað; and hē
ongan hi fela lār-
an. And þā hit
mycel ylding wæs,
his leorningniht-
as him tō cōmon,
and cwædon: þeos
stōw is wēste, and
tima is forðāgān;
forlæt þās mene-
gu, þæt hi faran
on gehende tūnas,
and him mete
biegan, þæt hi
eton. þā cwæð hē:
Sylle gē him etan.
Ðā cwædon hi:
Uton gān and mid
twām hundred
penegon hlāfas
biegan, and wē
him etan syllað.
Ðā cwæð hē: Hū
fela hlāfa hæbbe
gē? gāð and lōciað.
And þā hi wiston,
hī cwædon: Fif
hlāfas, and twēg-
en fixas. And þā
bebēad se Hælend
þæt ðæt folc sæte
ofer þæt grēne
hig; and hī þā
sæton, hundredon
and fiftigon. And
fif hlāfum and
twām fixum on-
fangenum, hē on
heofon lōcode,
and hī blētsode,

ðe lācninga be-
forftun. þā gewāt
se dæg forð, and
hig twelfe him ge-
nēalæhton, and
sædon him: Læt
þās menegu, þæt
hig farun on þās
castelu and on
þās tūnas þe hēr
abūtan synt, and
him mete findon,
forþāmpa wē synt
hēr on wēstere
stōwe. Ðā cwæð
hē tō him: Sylle
gē him etan. Ðā
cwædon hig: Wē
nabbað būton fif
hlāfas and twēgen
fixas, būton wē
gān and ūs mete
biegon and eallum
pißsum werede.
þār wæron nēah
fif þūsenda wera.
Ðā cwæp hē tō
his leorningniht-
un : Dōþ þæt
hig sitton þurh
gebēorscypas fite-
gum; and hig swā
dydon, and hi
ealle sæton. Ðā
nam hē þā fif
hlāfas and þā twēg-
en fixas, and on
þone heofon be-
seah, and blētsude
hig, and bræc, and
dælde his leorn-
ingnihtum, þæt
hig āsetton hig
beforan þām men-
egum. þā æton
hig ealle, and
wurdon gefyllede;
and man nam þā

se Hælend āstāh
on ānne munt,
and sæt þār mid
his leorningniht-
um. Hit wæs ge-
hende ēastron, Iu-
dea frēolsdæge.
Ða se Hælend his
ēagan ūpāhōf, and
geseah þæt micel
fulc cōm tō him,
hē cwæð to Phil-
ippe: Hwær biege
wē hlāfas, þæt þās
eton? þæt hē
cwæp, his fandi-
gende; he wiste
hwæt hē dōn wol-
de. Ðā andwurde
him Philippus and
cwæp: Nabbað hi
genōh on twēgera
hundred penega
wurpe hlāfes, þæt
ælc sumne dæl
nyme. Ðā and-
wyrd him ān
his leorningnihta,
Andreas, Simones
brōþur Petres :
Hēr is ān cnapa
þe hæfþ fif ber-
ene hlāfas and
twēgen fixas; ac
hwæt synt þā þing
betwux swā man-
egum mannum?
Ðā cwæð se Hæl-
end: Dōð þæt þās
men sitton. On
þære stōwe wæs
mycel gers; ðær
sæton þā, swylce
fif þūsendo man-
na. Se Hælend
nam þā hlāfas,
and þancwurðlice
dyde, and hig tō-

etendra getael and þā hlāfas gebrotu þe þār be- dælde þām sit-
 wæs fif þūsenda bræc, and sealde lifon, twelf cýpan tendum, and eall-
 wera, bûtan wif- his leorningniht- fulle. swā of þām fixum,
 um and cildum. um, ðæt hī tōfor- swā mycel swā hig
 an him āsetton; woldon. Ðā hig fulle wæron, þā cwæð
 and twēgen fixas him eallon dælde. hē tō his leorningnihton: Gaderiap
 And hī æton þā ealle, and gefyllede þā brytsena þe þār tō lāfe wæron, þæt
 wurdon. And hī nāmon þāra hlāfa hig ne losigeon. Hig gegaderedon,
 and fixa lāfa twelf willan fulle. Sōð- and fylдон twelf wyligeon fulle þāra
 lice fif þūsend manna þāra etendra brytsena, of þām þe þā læfdon þe of
 wæron. þām fif berenan hlāfon æton.

MATTHEW 14. 22, 23.

And þā sōna hēt se Hælend his leorningnihtas on scyp āstigan, and tōforan him faran ofer þone mūpan, oðþæt hē þā menegu forlēte. And þā hē hig forlāten hæfde, hē ēode on þone munt, and hyne þær āna gebæd. . . .

MARK 6. 45, 46.

Ðā sōna hē nýdde his leorningnihtas on scyp stigan, þæt hig him beforan fōron ofer þæne mūpan tō Bethsaida, oþ hē þæt folc forlēte. And þā hē hī forlēt, hē fērde on þone munt, and hine āna þār gebæd.

MATTHEW 14. 23-33.

. . . Sōþlice þā hyt æfen wæs, hē wæs āna þær. Witodlice wæs þæt scyp of þām ýpum tōtorfod, forþamþe hyt wæs strang wind. þā cōm se Hælend embe ðone fēorþan hancrēd tō him, ofer þā sǣ gangende. Ðā hī gesāwon þæt, hī wurdon þā gedrēfede, and for þām ege clypodon and cwædon þus: Sōþlice hyt ys scinlāc. Ðā spræc se Hælend and cwæp: Habbað gelēafan, ic hyt eom; nellen gē ēow ondrædan. Ðā andswarode him Petrus and cwæð: Drihten, gyf þū hyt eart, hāt mē cuman tō þe ofer þās wæteru. Ðā cwæð hē: Cum tō mē. Ðā ēode Petrus of

MARK 6. 47-52.

And þā æfen wæs, þæt scyp wæs on midre sǣ, and hē āna wæs on lande; and hē geseah hī on rēwette swincende; him wæs wiðerweard wind. And on niht, embe þā fēorþan wæccan, hē cōm tō him ofer þā sǣ gangende, and wolde hī forbūgan. þā hī hine gesāwon ofer þā sǣ gangende, hī wēndon þæt hit unfæle gāst wære, and hī clypedon; hī ealle hine gesāwon, and wurdon gedrēfede. And sōna hē spræc tō him, and cwæð: Gelyf aþ, ic hit eom; ne þurfon gē ēow ondrædan. And hē on scyp tō him ēode, and se wind geswāc. And hī þæs þe mā betwux him wun-

JOHN 6. 15, 17-21.

Ðā se Hælend wiste þæt hig woldon cuman and hine gelæccan, and tō cyngde dōn, þā flēah hē āna uppon þone munt. . . . And þā hig ēodon on scyp, hīcomon ofer þā sǣ tō Capharnaum. Hit wearð þā þýstre, and se Hælend ne cōm tō him. Mycel wind blēow, and hit wæs hrēoh sǣ. Witodlice þā hig hæfdon gebrōwen swylce twēntig furlanga oððe prittig, þā gesāwon hig þone Hælend uppan þære sǣ gān, and þæt hē wæs gehende þām scype; and hī him ondrēdon. Hē cwæð þā tō him: Ic hit eom; ne ondrædað ēow. Hig woldon hyne niman on þæt scyp, and

pām scype ofer þæt dredon; ne ongēton hībe sōna þæt scyp wæs æt
 wæter, þæt hē tō pām pāmhlāfon, sōðlice heora pām lande þe hig wold-
 Hælende cōme. þā hē heorte wæs āblend. on tō faran.
 geseh þone strangan
 wind, hē him ondrēd; ðā hē wearð gedofen, hē cwæð: Drihten, gedō mē
 hālne. And þā hrædlice hē gefēngc hyne, and þus cwæð: Lā lýtles gelēafan,
 hwi twýnedest þū? And þā hī wæron on pām scype, geswāc se wind. Sōp-
 lice þā þe on pām scype wæron, cōmon and tō him gebædon, and þus cwæð-
 on: Sōþlice þū eart Godes Sunu.

MATTHEW 14. 34-36.

And þā hig ofersegelodon, hī cōmon
 on þæt land Genesareth. And þā
 þæt folc hyne gecnēow, hī sendon
 geond eall þæt land, and brōhton tō
 him ealle untrume, and hyne bādon
 þæt hig hūrupinga his reāfes fnæd
 æthrinon; and swā hwylc his æthrin-
 on wurdon hāle.

hī hūru his rēfes fnæd æthrinon; and swā fela swā hine æthrinon, hī
 wurdon hāle.

MARK 6. 53-56.

And þā hī ofersegledon, hī cōmon
 tō Genesar, and pār wicedon. And
 þā hī of scipe ēodon, sōna hī hine
 gecnēowon; and eall þæt rice befar-
 ende, hī on sæccingum bāron þā
 untruman, pār hī hine gehýrdon.
 And swā-hwār-swā hē on wic oþþe
 on tūnas ēode, on stræton hī þā un-
 truman lēdon, and hine bādon þæt
 and swā fela swā hine æthrinon, hī

[MATTHEW 11. 27.

. . . Nān mann ne
 can þone Sunu bütun
 Fædyr, nē nān mann ne
 can þone Fædyr bütun
 Sunu, and pām þe se
 Sunu wyle onwreōn.]

[LUKE 10. 22.

. . . Nān man nāt
 hwylc is se Sunu bütun
 se Fæder, nē hwylc si ðe
 Fæder bütun se Sunu,
 and se ðe se Sunu hit
 āwreōn wyle.]

JOHN 6. 46.

Ne geseah nān man
 Fæder bütun se ðe is
 of¹ Gode, se gesyhp
 Fæder.

MATTHEW 15. 1-9.

Ðā cōmon tō him fram Hierusalem
 þā bōceras and Fariseisce, and cwæð-
 on: Hwi forgýmað þīne leorning-
 cnihtas ūre yldrena lage? ne þwēað
 hī hyra handa þonne hig mete pic-
 eað. Ðā andsworode hē him: And
 hwi forgýme gē Godes bebod for
 ēowre lage? Witodlice God cwæp:
 Wurþa pinne fæder and mōdor; and
 se þe wyrð hys fæder and mōdor,
 swelte sē deāþe. Sōþlice gē cweðap:
 Swā hwylc swā segð hys fæder and
 mēder: Swā hwylc lāc swā of mē is

MARK 7. 1, 5-13.

þā cōmon tō him Pharisei and
 sume bōceras, cumende fram Hieru-
 salem. . . . And þā āxodon hine
 Pharisei and þā bōceras: Hwi ne gāð
 þīne leorningcnihtas æfter ūre yld-
 rena gesetnysse, ac besmitenum hand-
 um hyra hlāf picgað? Ðā andswar-
 ode hē him: Wel witegode² Isaias be
 ēow licceterum, swā hit āwriten is:
 þis folc mē mid welerum wurþað,
 sōðlice hyra heorte is feor fram mē;
 on idel hī me wurðiað, and manna
 lāre and bebodu lārað. Sōþlice gē

¹ MS. om. of.² MS. witegod.

fremap þē, and ne wurðiaþ fæder and mōdor; and gē for nāht dydon Godes beboð for ēowre lage. Lā licceteras, wel be ēow witegode Isaias se witega, þā hē cwæð: þis folc mē mid welerum wurpað, and hyra heorte ys feorr fram mē; būtan in-tingan hig mē wurpiaþ, and lārað manna lāra.

Corban, þæt is on ūre geðeode: Gyfu, gif hwylc is of mē, þē fremað; and ofer þæt gē ne lētað hine ænig þing dōn his fæder oððe mēder, tōslitende Godes beboð for ēower stuntan lage þe gē gesetton; and manega oþre þing ðysum gelice gē dōð.

MATTHEW 15. 10, 11.

And hē þā, ðām menegum tōgædere geclypedum, þus cwæð: Gehyrað and ongytaþ: Ne besmit þone mann þæt on hys mūþ gæð, ac hyne besmit þæt of hys mūþe gæþ. . .

MATTHEW 15. 14.

Hig synt blinde, and blindra lāt-teōwas. Se blinda, gyf hē blindne læt, hig feallað bēgen on ænne pytt.

MATTHEW 15. 15-20.

Ðā andswarode him Petrus: Ārece ūs þis bigspell. Ðā andswarode hē him: And synt gē gýt būtan andgyte? Ne ongyte gē þæt eall þæt on þone mūþ gæþ, gæþ on þā wambe, and byþ on forþgang āsend? Sōþlice þā þing þe of þām mūþe gāþ cumað of þære heortan, and þā besmitaþ¹ þone mann. Of þære heortan cumap yfle gepancas, mannslyhtas, unrihthæmedu, forligru, stale, lēase gewitnyssa, tāllice word. þis synt þā ðing þe þone mann besmitað. . .

gýtsung, mǣn, fǣcnu, sceamlēast, yfel gesihð, dysinessa, ofermōdignessa, stuntscipe. And ealle þās yfelu of þām innoðe cumað, and þone mann besmitað.

MARK 7. 14, 15.

And eft þā menegu hē him tō clypode, and cwæð: Gehyraþ mē ealle, and ongytað: Nis nān þing of þām men on hine gangende þæt hine besmitan mæge; ac þā ðing þe of ðām men forðgæð, þā hine besmitað.

[LUKE 6. 39.]

Ðā sǣde hē him sum bigspell: Segst þū, mæg se blinda þære blindan lǣdan? hū ne feallaþ hig bēgen on þære pytt?]

MARK 7. 17-23.

And þā se Hǣlend fram þære menegu ēode, his leorningcnihtas hine ān bigspell āhsodon. þā cwæð hē: And synt gē þus unglēawe? Ne ongyte gē þæt eall þæt ūtan cymð on þone man gangende ne mæg hine besmitan? forþām hit ne gæð on his heortan, ac on his innoð, and on forðgang gewiteð, ealle mettas clǣnsigende. Ðā sǣde hē him þæt ðā þing ðe of þām men gæð, þā hine besmitað. Innan, of manna heortan, yfele gepancas cumað, unrihthæmedu and forligeru, manslihtas, stala,²

¹ MS. smitaþ.² MS. om. stala.

MATTHEW 15. 21, 22, 25-29.

And þā fērde se Hælend þanon on Tyrisce and Sidonisce endas. And efne, þā of þām Chananeiscum gemærum clypode sum wif, and cwæð: Drihten, Dauides sunu, gemiltsa mē; min dohtor ys yfle mid deofle gedreht. . . . Ðā cōm hēo, and hig tō him gebæd, and þus cwæð: Drihten, gefylst mē. Ðā cwæð¹ hē: Nys hit nā gōd þæt man nime bearna hlāf, and hundum worpe. þā cwæp hēo: Drihten, þæt ys sōð; witodlice þā hwelpas etað of þām crumum þe of hyra hlāforda beodum feallaþ. þā andswarode Drihten hyre: Ealā þū wif, mycel ys þīn gelēafa; gewurpe þē eal-swā þū wylle. And þā of þære tide wæs hyre dohtor hāl geworden. Ðā se Hælend þanon fērde, eft hē cōm wiþ ðā Galileiscan sǣ; and āstāh on þone munt, and þær sæt.

MATTHEW 15. 32-39.

þā cwæp se Hælend, tōgædere geclypedum his leorningnihtum: Ðisse menegu ic gemiltsige, forþām hig þrȳ dagas mid mē wunodon, and hig nabbað hwæt hig eton; and ic hig nelle fæstende forlætan, þe-læs hig on wege getēorian. Ðā cwædon hys leorningnihtas: Hwār nime wē swā fela hlāfa on þis wēstene, þæt wē gefyllan swā mycele mænegu? þā cwæð hē: Hū fela hlāfa hæbbe gē? þā cwædon hig: Seofon, and fēawa fixa. And hē bebed þā þæt seo menegu sǣte ofer þære eorþan. And hē nam þā þā seofon hlāfas, and þā fixas, and bræc, and sealde hys leorningnihtum; and hig sealdon þām folce. And hig æton ealle, and wæron gefyllede; and þæt tō lāfe wæs

MARK 7. 24-31.

Ðā fērde hē þanon on þā endas Tiri and Sidonis. . . . Sona þā ān wif be him gehȳrde, þære dohtor hæfde unclǣne gäst; hēo inēode, and tō his fōtum hi āstrehte; sōðlice þæt wif wæs hǣðen, Sirofenisces cynnes, and bæd hine þæt hē ðone deofol of hyre dehter ādrife. þā sǣde hē hire: Læt ærust þā bearn bēon gefylled; nis nā gōd þæt man nime þāra bearna hlāf, and hundum worpe. Ðā andswarode hēo, and cwæp:² Drihten, þæt is sōð; witodlice þā hwelpas etað under þære mȳsan of ðāra cilda cruman. þā sǣde hē hyre: For þære spræce gā; nū se deofol of ðīnre dehter gewit. And þā hēo on hyre hūs ēode, hēo gemette þæt mæden on hire bedde ligende, and þone deofol ūtgān. And eft hē ēode of Tira gemærum, and cōm þurh Sidonem tō þære Galileiscan sǣ, betwux midde endas Decapoleos.

MARK 8. 1-10.

Eft on þām dagum him wæs mid micel menigu, and næfdon hwæt hī æton; þā cwæp hē, tōsomme geclypedum his leorningnihtum: Ic gemiltsige þysse menegu, forþām hī þrȳ dagas mē geanbidiað, and nabbað hwæt hī eton; gif ic hī fæstende tō hyra hūsum læte, be wege hī getēorigeað; sume hī cōmon feorran. And þā andswarodan him his leorningnihtas: Hwanon mæg ænig man þās mid hlāfum on þisum wēstene gefyllan? þā āxode hē hī: Hū fela hlāfa hæbbe gē? Hī cwædon: Seofon. Ðā hēt hē sittan þā menegu ofer þā eorþan. And nam þā seofon hlāfas, and Gode þancode, and hī bræc, and sealde his leorningnihtum, þæt hī tōforan him āsetton.

¹ MS. cw̅.² MS. cp̅.

of þām gebrote hig nāmon seofon wīllan fulle. Witodlice þā pær æton wæron fēower þūsend manna, būtan cildum and wīfum. And hē forlēt þā þā menegu, and ēode on scyp, and cōm on þā endas Magedon.

hī þā forlēt. And sōna hē on scyp cōm on þā dēlas Dalmanuða.

And hī swā dydon. And hī næfdon būton fēawa fixa; and hē þā blētsode, and hēt beforan him settan. And hī æton, and wurdon gefyllede; and hī nāmon þæt of þām brytsenum belāf seofon wīllan fulle. Sōðlice þā ðe pær æton wæron fif þūsend; and hē mid his leorningcnihtum āstāh, and

MATTHEW 16. 1.

And þā genealæhton him tō Farisei and Saducei, and hyne costodon, and bædon þæt hē him sum tācen of heofone ætŷwde.

MATTHEW 16. 2, 3.

þā andswarode hē him and cwæð: On æfen gē cweðaþ: Tō-morgen hyt byþsmylte weder; þes heofon ys rēad; and on morgen ge cweðað: Tō-dæg hyt byþ hrēoh weder; þeos lyft scinð unwederlice. Nū cunne gē tōcnāwan heofones hīw, witodlice gē ne magon witan þæra tīda tēcnu.

MATTHEW 16. 4-12.

Sēo yfele cnēoryss and unriththēm-ende tācen sēcþ; and hyre ne byð geseald būton Ionas tācen þæs witegan. And, him forlætenum, hē fērde. And þā his leorningcnihtas cōmon ofer þone mūpan, hig forgēton þæt hig hlāfas nāmon. And þā sæde hē: Gýmað, and warniað fram beorman Fariseorum and Saduceorum. þā ðohton hig betwux him, and cwædon: Nāmon wē hlāfas mid ūs? þā se Hælend wiste hyrageþancas, hē cwæp tō him: Hwæt þence gē betwux ēow, lytles gelēafan, þæt gē hlāfas nabbað? Ne understande gē gýt, nē gē ne geþenceað þæra fif hlāfa and fif þūsend manna, and hū fela wyligena gē

MARK 8. 11.

And þā ferdon ðā Pharisei, and ongunnon mid him smēagean, and tācen of heofone sōhton, and his fandedon.

[LUKE 12. 54-56.]

And hē cwæp tō þām folce: þonne gē gesēoþ þā lyfte cumende on west-dæle, sōna gē cweðað: Storm cymþ; and hit swā byð. And þonne gē gesēoð sūðan blāwan, gē secgaþ: þæt is tōwerd; and hit byð. Lā liceteras, cunne gē āfandian heofones ansýne and eorþan? hūmeta nā āfandige gē þas tide?]

MARK 8. 12-21.

Ðā cwæp¹ hē, gēomriende on his gāste: Hwī sēcð þeos cnēoris tācen? Sōþlice ic ēow secge: ne bið þisse cnēorisse tācen geseald. And hī þā forlætende, eft on scyp āstāh, and fērde ofer þone mūðan. And hī ofer-gēton þæt hī hlāfas ne nāmon, and hī næfdon on scype mid him būton ænne hlāf. And hē him bēad, and cwæð: Lōciað, and warniað fram Pharisea and Herodes hæfe. þā þohton hī betwux him, and cwædon: Næbbe wē nāne hlāfas. þā se Hælend þæt wiste, hē cwæð: Hwæt þence gē forþām gē hlāfas nabbað? Gýt gē ne oncnāwaþ, nē ne ongytað; gýt gē habbað ēowre heortan geblende.

¹ MS. cŵ.

nāmon, nē þæra seofon hlāfa and fēower þūsend manna, and hū fela wyligena gē nāman? Hwi ne ongyte gē gýt þæt ic ne sǣde be hlāfe: Warniaþ fram ðām beorman Fariseorum and Saduceorum? þā ongēton hig þæt hē ne sǣde: Warniaþ fram hlāfa beorman, ac fram lāre Fariseorum and Saduceorum.

Ēagan gē habbað, and ne gesēoð, and ēaran, and ne gehýrað; nē gē ne þencaþ. Hwænne ic bræc fif hlāfas and twēgen fixas, and hū fela wyligena gē nāmon fulle? Hi cwædon þā: Twelfe. And hwænne seofon hlāfas fēower þūsendum, and hū fela wyligena brytsyna gē nāmon? Hi sǣdon: Seofon. Ðā sǣde hē him: Hwi ne ongyte gē gýt?

MATTHEW 16. 13-16,
19, 20.

Witodlice þā cōm se Hǣlend on þā dǣlas Cesareæ Philippi, and āhsode hys leorningcnihtas: Hwæne secgeað menn þæt sý mannes Sunu? Ðā cwædon hig: Sume Iohannem þone Fulluhtere; sume Heliam; sume Hieremiam, oðþe ān þæra witegyna. Ðā sǣde hē: Hwæt secge gē þæt ic sī? Ðā andswarode him Petrus: Ðū eart þæs lyfigendes Godes Sunu. . . . Swā-hwæt-swā þū ofer eorþan gebindst, þæt byþ on heofonum gebunden; and swā-hwæt-swā þū unbindst ofer eorþan, þæt byð unbunden on heofonum.¹ þā bebēad se Hǣlend hys leorningcnihtum þæt hig nānum menn ne sǣdon þæt hē wære Hǣlend Crist.

MARK 8. 27-30.

Ðā ēode hē and his leorningcnihtas on þæt castel Cesareæ Philippi. And hē on wege his leorningcnihtas āhsode: Hwæt secgað men þæt ic sý? þā andswarodon hi: Sume Iohannem þone Fulluhtere; sume Heliam; sume sumne of þām witegum. Ðā cwæð hē: Hwæt secge gē þæt ic sý? þā andswarude Petrus him, and cwæð: Ðū eart Crist. And ðā bēad hē him þæt hi nǣnegum be him ne sǣdon.

LUKE 9. 18-21.

Ðā wæs geworden, þā se Hǣlend wæs āna hine gebiddende, hys leorningcnihtas wǣron mid him; þā āhsode hē hig: Hwæt secgð þis folc þæt ic sý? Ðā andswarudon hig, and cwædon: Iohannem Baptistam; sume Heliam; sume þæt sum witega of ðām ealdum ārās. Ðā sǣde hē him: Hwæt secge gē þæt ic sý? þā andswarude Petrus: Ðū eart Crist, Godes Sunu. Ðā prēade hē hig, and bēad þæt hig hit nānum men ne sǣdon.

MATTHEW 16. 21-28.

Syððan hē ongan swutelian hys leorningcnihtum þæt hē wolde faran tō Hierusalem, and fela þinga polian fram yldrum, and bōcerum, and

MARK 8. 31-38; 9. 1.

Ðā ongan hē hi lǣran þæt mannes Sunu gebyreð fela þinga polian, and bēon āworpen fram ealdormannum, and hēahsacerdum, and bōce-

LUKE 9. 22-27.

Forþāþe hit gebyreþ þæt mannes Sunu fela þinga polige, and bēo āworpen fram ealdrum, and ealdormannum, and fram bōcerum, and bēo

¹ Cf. Matt. 18. 18: . . . Swā hwylce swā gē gebindað ofer eorþan, þā beoþ gebundene on heofonum; and swā hwylce swā gē ofer eorþan unbindaþ, þā beoþ on heofonum unbundene; also John 20. 23: þæra synna þe gē forgyfað, hig beoð him forgyuene; and þara þe ge healdað, hig beoþ gehealdene.

ealdormannum þæra
sacerda, and bēon of-
slegen, and þý þryddan
dæge ārisan. And þā
genam Petrus hyne on-
sundron, and cwæð tō
him: Drihten, ne ge-
wurpe þæt. þā beseah
hē hyne, and cwæð tō
Petre: Gang bæftan mē,
Satanas; wiperræde þū
eart mē, forþām þū nāst
þā þing þe synd Godes,
ac þā þe synt manna. þā
sæde se Hælend hys
leorningnihtum: Gyf
hwā wylle fyligean mē,
wipsace hyne sylfne,
and nyme hys rōde, and
mē fylige.² Sōþlice se
þe wyle hys sǽwle hāle
gedōn, hē hig forspilþ;
and se þe wyle hig for
mē forspyllan, sē hig
fint.⁴ Hwæt fremað
ænegum menn þeah hē
ealne middaneard ge-
strýne, gyf hē hys sǽwle
forwyrd þolað? oððe
hwylc gewryxl sylþ se
mann for hys sǽwle?
Witodlice mannes Sunu
ys tō cumenne on hys
Fæder wuldre mid hys
englum, and þonne āgylt
æghwylcūm be hys āge-
num worce. Sōðlice ic
secge ēow: Sume synt

rum, and bēon ofslegen,
and æfter þrim dagum
ārisan. And spræc þā
openlice. And þā nam
Petrus hine, and ongan
hine prægean. þā be-
wende hē hine, and
ciddre Petre, and cwæð:
Gā onbæc, Satan; for-
þam þū nāst þā dīng þe
synd Godes, ac þā dīng
þe synd manna. Ðā
cwæð hē, tōgædere ge-
clypedre menegu, mid
his leorningnihtum:
Gif hwā wyle mē fyli-
gean, wiðsace hine sylf-
ne, and nime his cwyml-
inge, and folgige mē.
Se ðe wyle his sǽwle
hāle gedōn, sē hī for-
spilð; se ðe forspilð his
sǽwle for mē and for
þām godspelle, sē hī ge-
hælið. Hwæt fremað
men ðeah hē eallne mid-
daneard gestrýne, and
dō his sǽwle forwyrd?
oppe hwylc gewryxl sylþ
se man for his sǽwle?
Sōðlice se þe mē forsyhð,
and mine word, on þisre
unrihtthæmedan and
synfulran cnēorissee,
ðone mannes Sunu for-
syhð ðonne hē cymð on
his Fæder wuldre mid
hālgum englum.⁵ þā

ofslegen, and þridan
dæge ārise.¹

þā cwæð hē tō eallum:
Gyf hwā wyle æfter mē
cuman, ætsace hinesylf-
ne, and nime his cwyml-
inge, and mē folgige.
Se þe wyle hys sǽwle
hāle gedōn, sē hig for-
spilþ; witodlice se ðe
his sǽwle for mē for-
spilð, hē hī gehæleð.³
Hwæt fremað ænegum
men þeah hē ealne mid-
daneard on æht begite,
and hyne sylfne for-
spille, and his forwyrd
wyrce? Se ðe mē and
mine spæca forsyhþ,
þæne mannes Sunu for-
syhþ þonne hē cymð on
his mægenþrymme, and
hys Fæder and hālegra
engla. Ic secge ēow
sōðlice: Hēr synd sume
standende þā dēade ne
wurðap ær hig Godes
rice gesēon.

¹ MS. arisan.

² Cf. Matt. 10. 38: Se þe ne nimþ hys cwyhninge, and fyligþ mē, nys hē mē wyrþe.

³ Cf. Luke 17. 33: Swā hwylc swā sēcð his sǽwle gedōn hāle, sē hig forspilþ; and swā hwylc swā hig forspilþ, sē hig geliffæstað; also John 12. 25: Se þe lufað his sǽwle forspilþ hig; and se þe hataþ his sǽwle on þison middanearde gehylt hī on ēceon life.

⁴ Cf. Matt. 10. 39: Se þe gemēt hys sǽwle, sē forspilþ hig; and se þe forspilþ hys sǽwle for mē, hē gemēt hī.

⁵ See also p. 251.

hēr standende þe deað
ne onbyrigeað ær hig
gesēon mannes Sunu
cumende on hys fæder rice.

sæde hē him : Sōðlice ic secge ēow þæt sume synt
hēr wuniende þe deað ne onbyrigeað ær hī gesēon
Godes rice on mægne cuman.

MATTHEW 17. 1-9.

And æfter six dagum
nam se Hælend Petrum,
and Iacobum, and Io-
hannem hys brōþor, and
lædde hig onsundron on
æne hēahne munt.
And hē wæs gehiwod
beforan him; and his
ansyn scēan swā-swā
sunne, and hys rēaf
wæron swā hwite swā
snāw. And efne, þā
ætƿwde Moyses and
Helias, mid him sprec-
ende. þā cwæð Petrus
tō him: Drihten, gōd ys
ūs hēr tō beonne; gyf
þū wylt, uton wyrcean
hēr þrēo eardungstōwa:
þē āne, Moysē āne, and
Helie āne. Him þā gyt
sprecendum, and sōþ-
lice þā beorht wolen hig
oferscēan; and þā efne,
cōm stefn of þām wolc-
ne, and cwæþ: Hēr ys
mīn lēofa Sunu, on þām
mē wel gelicaf; gehƿrað
hyne. And þā hig þis
gehƿrdon, hys leorn-
ingenihtas, hig fēollon
on hyra ansƿne, and hym
swƿpe ādrēdon. Hē
genēalwēhte þā, and hig
æthrān, and him tō
cwæþ: Āriseað, and ne
ondrēadaþ ēow. Ðā hig
hyra ēagan upphōfon,
ne gesāwon hig nāne
būton þone Hælend
sylfne. And þā hig of

MARK 9. 2-10.

Ðā æfter syx dagum
nam se Hælend Petrum,
and Iacobum, and Io-
hannem, and lædde hī
sylfe onsundran on sum-
ne hēahne munt. And
wearð beforan him ofer-
hiwud; and his rēaf
wurdon glitiniende, swā
hwite swā snāw, swā
nān fullere ofer eorðan
ne mæg swā hwite ge-
dōn. þā ætƿwde him
Helias mid Moysē, and
tō him spræcon. Ðā
andswarode Petrus him
and cwæð: Lārēow, gōd
is þæt wē hēr beon; and
uton wyrcean hēr þrēo
eardungstōwa: þē āne,
and Moysē āne, and
Helie āne. Sōðlice hē
nyste hwæt hē cwæð;
hē wæs āfæred mid ege.
And sēo lyft hī ofer-
sceadewude; and stefn
cōm of þære lyfte, and
cwæð: þes is mīn lēof-
esta Sunu; gehƿrað hine.
And sōna ðā hī besāw-
on, hī nāne¹ mid him
ne gesāwon būton þone
Hælend sylfne mid him.
And þā hī of þām munte
āstigon, hē bēad him
þæt hī nānum ne sādōn
þā ðing þe hī gesāwon,
būton þonne mannes
Sunu of deaðe ārise.
Hī þā
ðæt word gehēoldon
betwux him, and smēadon
hwæt þæt wære, þonne
hē of deaðe ārise.

LUKE 9. 28-30, 33-36.

Ðā wæs geworden,
æfter þām wordum nēan
eahta dagas, þæt hē nam
Petrum, and Iohannem,
and Iacobum, and ēode
on āne munt, þæt hē
hyne gebæde. þā hē
hyne gebæd, þā wæs hys
ansyn ōpres hīwes, and
his rēaf hwit scinende.
þā spæcon twēgen was
wið hyne, Moyses and
Helias. . . . Petrus cwæð
tō him: Ealā bebēodend,
gōd is þæt wē hēr beon;
and uton wyrcean þrēo
eardungstōwa: āne þē,
and āne Moysē, and āne
Helie; and hē nyste
hwæt hē cwæð. Ðā hē
þis spæc, ðā wearð genip
and ofersceadude hig;
and hī ondrēdon him
gangende on þæt genip.
Ðā cōm stefen of þām
genipe, and cwæþ: þes
ys mīn lēofa Sunu; ge-
hƿrað hyne. Ðā sēo
stefn wæs gehƿred, þā
wæs se Hælend gemēt-
t āna. And hī suwodun,
and ne sādōn nānum
men on þām dagum nān
þing þæs ðe hī gesāwun.

ðām munte ēodon, se Hælend hym bebēad, and

¹ MS. nanne hī.

þus cwæp: Nānum menn ne secgean gē þis, ær mannes Sunu of deāpe arise.

MATTHEW 17. 10-12.

And þā āxodon hys leorningenihtas hyne: Hwæt secgað þā bōceras þæt gebyrige ærest cuman Heliam? Ðā andswarode hē hym: Witodlice Helias ys tōweard, and hē geedniwað ealle þing. Sōþlice ic ēow secge þæt Helias cōm, and hig hyne ne gecnēowon, ac hig dydon ymbe hyne swā-hwæt-swā hig woldon; and swā ys mannes Sunu ēac fram him tō þrōwigenne.

MARK 9. 11-13.

And hī hine āhsodon þā: Hwæt secgað Pharisei and þā bōceras þæt gebyrað ærest Helias cume? Ðā sǣde hē him andswariende: Helias ealle þing geedniwað þonne hē cymð; swā be mannes Suna āwriten is þæt hē fela ðolige, and sī oferhogod. Ac ic secge ēow þæt Helias cōm, and hī dydon him swā-hwæt-swā hī woldon, swā be him āwriten is.

MATTHEW 17. 14-21.

And þā hē cōm tō þære menegu, him tō genēalæhte sum mann, gebigedum cnēowum tōforan him, and cwæp: Drihten, gemiltsa minum suna, forþā mþe hē ys fyllesēoc, and yfel þolað; oft hē fylþ on fȳr, and gelōmlice on wæter. And ic brōhte hyne tō þinum leorningenihtum, and hig ne mihton hyne gehælan. Ðā andswarode hē him: Ealā gē ungelēafulle and þwȳre cnēores, hū lange bēo ic mid ēow? hū lange forbere ic ēow? Bringaþ hyne tō mē hider. And þā þræade se Hælend hyne, and se deōfol hyne forlēt; and se cnapa wæs of þære tide gehæled. Ðā genēalæhton hys leorningenihtas him tō, and him tō cwædon diglice: Hwī ne myhte wē hyne utādrifan? þā cwæð hē: . . . Sōþlice þis cynn ne byþ utādryfen

MARK 9. 14, 17-20, 25-29.

And þā hē cōm tō his leorningenihtum, hē geseah mycele menegu ābūtan hī. . . . Him andswarode ān of þære menigu: Lārēow, ic brōhte minne sunu, dumbne gāst hæbbende; se, swā-hwær-swā hē hine gelæcð, forgnit hine, and tōðum gristbitað, and forscrincþ; and icsǣde þinum leorningenihtum þæt hī hine utādrifon, and hī ne mihton. Ðā andswarode hē him: Ealā ungelēafulle cnēorys, swā lange swā ic mid ēow bēo, swā lange ic ēow þolige. Bringað hine tō mē. þā brōhton hī hine. And þā hē hine geseah, sōnase gāst hine gedrēfde; and on eorþan forgnyden, fæmende hē tearflode. . . . And þā se Hælend geseah þā tōyrnendan menegu, hē bebēad þām unclænan gāste, þus

LUKE 9. 37-43.

Öðrum dæge, him of þām munte farendum, him āgēn arn mycel menego. þā clypode ān wer of þære menego, and cwæð: Lārēow, ic hālsie þē, geseoh minne sunu, forþā m hē is mīn ānlica sunu; and nū, se unclæna gāst hine æt-hrīnð, and hē færlice hrȳmð, and fornimð hyne, and fæmð, and hyne tyrð and slīt. And ic bād þīne leorningcnihtas þæt hig hine utādrifon, and hig ne mihton. þā cwæð se Hælend him tō andsware: Ealā ungelēafulle and þwȳre cnēores, swā lange swā ic bēo mid ēow, and ēow þolie. Læd hider þīne sunu. And þā hē hyne lādde him tō, se deōfol hine fornam, and fordyde. Ðā nȳdde se Hælend þone unclænan gāst ut, and gehæalde þone cnapan, and āgef hine his

būton þurh gebed and cweðende : *Ēalā dēafa fæder. Ðā wundredon and dumba gāst, ic bēode hig ealle be Godes*

þē: Gā of him, and ne mārþe. . .

gā þū leng on hine. Hē ðā hrymende, and hine swýþe slitende, ēode of him; and hē wæs swylce hē dēad wære, swā þæt manega cwædon: Sōþlice hē is dēad. þā nam se Hælend his hand, and hine ūpahōf; and hē ārās þā. And þā hē intō þām hūse ēode, his leorning-cnihtas hine digollice āhsodon: Hwī ne mihton wē hine ūtādrifan? Ðā sæde hē: þis cynn ne mæg of nānum men ūtgān būton þurh gebedu and on fæstene.

MATTHEW 17. 22, 23.

Ðā hig wunedon on Galilea, þā cwæð se Hælend: Mannes Sunu ys tō syllenne on manna handa; and hig ofslēað hyne, and hē ārist on þām þriiddan dæge. Ða wurdon hig þearle ge-unrōtsode.

dan dæge hē ārist. Ða nyston hī þæt word, and hī ādrēdon hine āhsiende.

MARK 9. 30-32.

þā hī þanon ferdon, hī forbugon Galileam; hē nolde þæt hit ænig man wiste. Sōðlice hē lārde his leorningcnihtas, and sæde: Sōþlice mannes Sunu bið geseald on synfulra handa, þæt hī hine ofslēan; and, ofslagen, þām ðriiddan dæge hē ārist.

ongēton; and hī ne dorston hine be þām worde āhsian.

LUKE 9. 43-45.

. . . And eallum wundriendum be þām þingum þe gewurdun, hē cwæð tō his leorningcnihtum: Āsettað þas spæca on ēowrum heortum; hit ys tōwerd þæt mannes Sunu sī geseald on manna handa. Ða þōhton hig þis word, and hit wæs bewrigen beforan him, þæt hī hit ne

MATTHEW 18. 1-5.

On þære tide genēalæhton hys leorningcnihtas tō þām Hælende, and cwædon: Hwā, wēnst þū, ys yldra on heofena rice? And ðā clypode se Hælend ænne lýtling, and gesette on hyra midlen; and cwæp: Sōðlice ic secge ēow: Būton gē bēon gecyrrede, and ge-wordene swā-swā lýtlingas, ne gā gē on heofena rice. Swā hwylc swā hyne geēaþmēt swā þes lýtling, sē ys māra on heofena rice. And swā hwylc swā ānne þil-

MARK 9. 33-41.

. . . And þā hī æthām wæron, hē āhsode hī: Hwæt smēade gē be wege? And hī suwodon; witodlice hī on wege smēadon hwylc hyra yldost wære. þā hē sæt, hē clypode hī twelfe, and sæde him: Gif ēower hwylc wyle bēon fyrrest, bēo se ēaðmōdust, and ēower ealra þēn.¹ þā nam hē ānne cnapan, and gesette on hyra middele; þā hē hine beclypte, hē sæde him: Swā hwylc swā ānne of þus gerāduum cnapum on minum

LUKE 9. 46-50.

Sōðlice þæt gepanc ēode on hig, hwylc hyra yldest wære. Ðā se Hælend gesah hyra heortan geþancas, hē gesette þæne cnapan wiþ hine; and cwæp tō him: Se ðe þysne cnapan on minum naman onfēhð, sē mē onfēhð; and se þe mē onfēhð, hē onfēhð þæne þe mē sende; witodlice se ðe is læst betwex ēow ealle, sē is māra. Ða andswarode Iohannes: Bebeodend, wē gesāwon sumne on þinum naman deofol-sēcnessa ūtdrifende,

¹ See also p. 270.

iene lýtling on mīnum
naman onfēhþ, sē on-
fēhþ mē.

naman onfēhð, se on-
fēhþ mē; and se þe mē
onfēhð, hē ne onfēhþ
mē, ac þone þe mēsende.

and wē hine forbudon,
forþām hē mid ūs ne
fylygð. Ðā cwæð hē:
Ne forbēode gē; se ðe
nis ongēn ēow, sē is for
ēow.

Ðā andswarode Iohannes and cwæð: Lārēow,
sumne wē gesāwon on þīnum naman deofolsēoc-
nessa ūtādrifende se ne fyligð ūs; and wē him for-
budon. þā cwæð hē: Ne forbēode gē him; nis nān þe on mīnum naman
mægen wyrce, and mæge raðe be mē yfele specan; se þe nis āgēn ēow, sē
is for ēow. Sōðlice se ðe sylð drinc ēow cālic fulne wāteres on mīnum
naman, forþām gē Cristes synt, ic ēow sōþ secge: Ne forlȳst hē his mēde.

MATTHEW 18. 6,

8, 9, 11.

Sōþlice se þe beswicð
æne of ðyssum lýt-
lingum þe on mē gelyf-
að, betere him ys þæt
ān cwyrnstān sī tō hys
swýfran gecnytt, and sī
besenced on sæs grund.
. . . Gyf þīn hand oððe
þīn fōt þē swicað, āceorf
hyne of, and āwurp
fram þē; betere þē ys
þæt þū gā wanhāl oððe
healt tō life, þonne þū
hæbbe twā handa and
twēgen fēt, and sý on
ēce fýr āsend. And gyf
þīn ēage þē swicað,
āhōla hyt ūt, and āwurp
hyt fram þē; betere
þē ys mid ānum ēage on
life tō ganne, þonne þū
sī mid twām āsend on helle
fýr.¹ . . . Sōðlice
mannes Sunu cōm tō gehæ-
lenne þæt forwearð.²

MARK 9. 42-48.

And swā-hwā-swā ge-
drēfð æne of þyssum
lýtlingum on me gelyf-
endum, betere him wære
þæt ān cweornstān
wære tō his swūran
gecnyt, and wære on
sā beworpen. And gif
þīn hand þē swicað, ceorf
hī of; betere þē is þæt
þū wanhāl tō life gā,
þonne þū twā handa
hæbbe, and fare on helle
and on unācwencedlic
fýr, þār hyra wyrm
ne swylt, and fýr ne
bið ācwenced. And gif
ðīn fōt swicað þē,
ceorf hine of; betere
þē is þæt þū healt gā
on ēce lif, þonne þū
hæbbe twēgen fēt
and sī āworpen on
helle unācwencedlices
fýres, þār hyra wyrm
ne swylt, nē fýr ne
bið ādwæsced. Gif
þīn ēage þē swicað,
weorp hit ūt; betere
þē is mid ānum ēagan
gān on Godes rice,
þonne twā ēagan
hæbbende sý āworpen
on helle fýr, þār
hyra wyrm ne swylt,
nē fýr ne bið ācwenced.

[LUKE 17. 2.

Nyttre him wære þæt
ān cweornstān sý ge-
cnyttābūtan his swūran,
and sī on sās beworpen,
ðonne hē gedrēfe āne
of þissum lýtlingum.]

MATTHEW 18. 12-14.

Hwæt ys ēow gepūht? Gyf hwylc
mann hæfð hund scēapa,
and him losað ān of þām,
hū ne forlæt hē þā

[LUKE 15. 4-7.

Hwylc man is of ēow þe hæfð hund
scēapa, and gif hē forlȳst ān
of þām, hū ne forlæt hē
þonne nigon and

¹ Cf. Matt. 5. 29, 30: Gyf þīn swýðre ēage þē āswīcie, āhōla hit ūt, and āwurp hyt fram þē; sōðlice þē ys betere þæt ān þīnra lima forwurpe þonne eal þīn lichama sī on helle āsend. And gyf þīn swiðre hand þē āswice, āceorf hī of, and āwurp hī fram þē; witodlice þē ys betere þæt ān þīnra lima forwurðe þonne eal þīn lichama fare tō helle.

² Cf. Luke 19. 10: Mannes Sunu cōm sēcean and hāl dōn þæt forwearð.

nigon and hundnigontig on þām muntum, and gæð and sæcþ þæt ān þe forwearð? And gyf hyt gelimpp þæt hē hyt fint, sōðlice ic ēow secge þæt hē swýðor geblissaþ for þām ānum þonne ofer þā nigon and hundnigontig þe nā ne losedon. Swā nys willa beforan ēowrum Fæder þe on heofenum ys þæt ān forwurpe of þisum lýtlingum.

hundnigontig on þām wēstene, and gæð tō þām þe forwearð, oð hē hit fint? And þonne hē hit fint, hē hit set on his exla geblissiende. And þonne hē hām cymð, hē tōsomne clypað hys frýnd and his nēhheburas, and cwyð: Blissiað mid mē, forþām ic funde min scēp þe forwearð. Ic secge ēow þæt swā byð on heofone blis be ānum synfullum þe dædbōte dēð, mā þonne ofer nigon and nigontigum rihtwisra þe dædbōte ne beðurfon.]

MATTHEW 19. 3-12.

Ðā genēalæhton him tō Farisæi, hyne costnigende, and cwædon: Is ālyfed ænegum menn hys wif tō forlætenne for ænegum þinge? Ðā andswarode hē him: Ne rædde gē; Se þe on fruman worhte, hē worhte wæpmann and wifmann? And cwæp: Forþām se mann forlætt fæder and mōdor, and hyne tō hys wife geþeot, and beoð twēgen on ānum flæsce; witodlice ne synt hig twēgen, ac ān flæsc. Ne getwæme nān mann þā ðe God gesomnode. Ðā cwædon hig: Hwi hēt Moyse syllan hiwgedāles bōc, and hig forlæton? Ðā cwæð hē: Moyse, for ēower heortan heardnesse, lýfde ēow ēower wif tō forlætenne; sōðlice næs hyt on frymðe swā.¹ Sōþlice ic secge ēow: Swā-hwā-swā forlætt hys wif, būton for forligere, and oþer fetað, sē unrihtthæmð; and se ðe forlætene æfter him nymð, sē unrihtthæmð.² Ðā cwædon hys leorningcnihtas: Gyf hyt swā ys þām menn mid hys wife, ne fremað nānum menn tō wifenne. Ðā cwæp

MARK 10. 2-12.

Ðā genēalæhton him Pharisei, and hine āxodon: Hwæðer ālyfþ ænegum men his wif forlætan? his þus fandigende. þā andswarode hē him: Hwæt bead Moyse ēow? Hī sædon: Moyse lýfde þæt man write hiwgedāles bōc, and hī forlæte. Ðā cwæð se Hælend: For eower heortan heardnesse hē ēow wrāt þis bebod. Fram fruman gesceafte God hī geworhte wæpnedman and wimman, and cwæð: Forþām se mann forlætt his fæder and mōdor, and hine his wife geþeot, and beoþ twēgen on ānum flæsce; witodlice ne synt nā twēgen, ac ān flæsc. þæt God gesamnode, ne syndrige þæt nān man. And eft innan hūse his leorningcnihtas hine be þām ylcan āhsodon. Ðā cwæð hē: Swā hwylc man swā his wif forlætt, and oþer nimð, unrihtthæmed hē wyrceð purh hī; and gif þæt wif hire were forlætt, and oþerne nimð, heo unrihtthæmð.³

¹ MS. om. sōþlice . . . swā.

² Cf. Matt. 5. 31, 32: Sōðlice hit ys gecweden: Swā hwylc swā his wif forlætt, hē sylle hyre hyra hiwgedāles bōc. Ic secge ēow tō sōðum þæt ælc þe his wif forlætt būton forlegennysse þingum, hē dēð þæt heo unrihtthæmð, and sē unrihtthæmð þe forlætene æfter him genimð.

³ Cf. Luke 16. 18: Ælc man þe his wif forlætt and oþer nimð, sē unrihtthæmð; and se ðe þæt forlætene wif nimð, sē unrihtthæmð.

hē: Ne underfōð ealle menn þis word, ac þām þe hyt geseald ys. Sōþlice synd belistnode þe of hyra mōdor innoþum cumað; and eft synd belistnode þe hig sylfe belistnodon for heofena rice. Undernyme se þe undernyman mæge.

MATTHEW 11. 25, 26.

Se Hælynd cwæð andswarende: Ic andytte þē, Drihten heofenes and eorþan, þū þe behyddyst þās þing fram wisun and glēawun, and onwruge þā lýtlingun; swā, Fæder, forþām hyt wæs swā gecwēme beforan þē.

LUKE 10. 21.

On þære tide hē on Hālgum Gāste geblissode, and cwæð: Ic andete þē, Fæder, Drihten heofones and eorðan, forþām þe ðū þās ðing wisum and glēawum behyðdest, and lýtlingum āwruge, forþām hit beforan þē swā gelicode.

[MATTHEW 13. 16, 17.

Sōþlice ēadige synt ēowre ēagan, forþām þe hig gesēoþ, and ēowre ēaran, forþām þe hig gehyraþ; sōþlice on eornust ic ēow secge þæt manega witegan and rihtwise gewilnodon þā þing tō gesēonne þe gē gesēoþ, and hig ne gesāwon; and gehýran þā þing þe gē gehýrað, and hig ne gehýrdon.]

LUKE 10. 23, 24.

. . . Eadige synt þā ēagan þe gesēoð þā ðing þe gē gesēoð; sōðlice ic ēow secge þæt manega witegan and cyningas woldon gesēon þæt gē gesēoþ, and hig hit ne gesāwon; and woldon gehýran þæt gē gehýraþ, and hig hit ne gehýrdon.

[MATTHEW 18. 7.

Wā þysum middangearde þurh swicdōmas; nēod ys þæt swicdōmas cumon, þeah-hwæðere wā þām menn þe swicdōm þurh hyne cymð.]

LUKE 17. 1, 3, 4.

Ðā cwæð hē tō his leorningnihtum: Unmihhtlic is þæt gedrefednyssa ne cuman; wā þām þe hig þurh cumað. . . Warniað ēow; gyf þin brōðor syngað, cid hym; and gif hē on dæg seofan siþun syngað, and seofan siþun tō ðe on dæg gecyrred byð, and cwyð: Hit mē ofpincð, forgyf hit him.

[MATTHEW 18. 15, 21, 22.

Sōþlice gyf þin brōðor syngað wið þē, gā and stýr him betwux þē and him sylfum; gyf hē þē gehýrð, þū gestapelast þinne brōðor. . . Ðā genēalæhte Petrus tō him, and cwæð: Drihten, gyf mīn brōþor syngaþ wið mē, mōt ic him forgyfan oð seofon siþas? Ðā cwæþ se Hælend: Ne secge ic þē: Oð seofon siðas, ac oð seofon hundseofontigon siþon.]

MATTHEW 19. 13-15.

þā wæron him gebrōhte lýtlingas tō, þæt hē hys hand on hig āsette, and hig geblētode. þā prēadon hys leorningnihtas hig. þā

MARK 10. 13-16.

And hī brōhton him hyra lýtlingas, þæt hē hī æthrine; þā ciddon his leorningnihtas þām ðe hī brōhton. þā se Hælend hī geseah, un-

LUKE 18. 15-17.

Ðā brōhton hig cild tō him, þæt hē hig æthrine; þā his leorningnihtas hig gesāwon, hig ciddon him. Ðā clypode se Hælend hig tō

cwæð se Hælend: Lætað þā lýtlingas, and nelle gē hig forbēodan cuman tō mē; swylcra ys heofena rice. And þā hē him hys handa on āsette, þā fērde hē þanon.

ne onfēhð swā lýtling, ne mæg hē on¹ þæt. Ðā beclypte hē hī, and, his handa ofer hī settende, blētsode hī.

wurðlice hē hit forbēad, and sæde him: Lætaþ þā lýtlingas tō mē cuman, and ne forbēode gē him, sōðlice swylcra is heofona rice. Sōþlice ic secge ēow: Swā hwylc swā Godes rice

him, and cwæþ: Lætað þā lýtlingas tō mē cuman, and ne forbēode gē hig; swylcra ys Godes rice. Sōðlice ic ēow secge: Swā hwylc swā ne onfēhð Godes rice swā-swā cild, ne gæð hē on Godes rice.

MATTHEW 19. 16-29.

And þā genēalæhte him ān man tō, and cwæþ: Lā gōða lārēow, hwæt gōdes dō ic þæt ic ēce lif hæbbe? Ðā cwæþ hē: Hwæt āxast þū mē be gōde? ān God ys gōd. Sōþlice gyf þū wylt on lif becuman, heald þā beboda. Ðā cwæþ hē: Hwylce? Ðā cwæð se Hælend: Ne dō þū mannslyht, Ne dō þū unrythæmed, Ne stel þū, Ne sege þū lēase gewittnyse, Wurða þinne fæder and mōdor, and Lufa þinne nēhstan swā þē sylfne. þā cwæð se geonga: Eall þiss ic gehēold; hwæt ys mē gýt wana? Ðā cwæð se Hælend: Gyf þū wylt bēon fullfremed, gā and becyp eall þæt þū āhst, and syle hyt pearfum, and þonne hæfst þū goldhord on heofone; and cum and folga mē. Ðā se geonga mann gehyrde ðis word, þā ēode hē āweg unrōt, sōþlice hē hæfde mycele æhta.

MARK 10. 17-30.

And þā hē on wege ēode, sum him tō arn, and gebigedum cneowe tōforan him, cwæð, and bæd hine: Lā gōða lārēow, hwæt dō ic þæt ic ēce lif āge? þā cwæð se Hælend: Hwī segst þū mē gōdne? nis nān man gōd būton God āna. Canst þū ðā bebodu: Ne unrihtwæm þū, Ne slyh þū, Ne stel þū, Ne sege þū lēase gewitnesse, Fācen ne dō ðū, Wurða þinne fæder and þine mōdor? Ðā andswarode hē: Gōða lārēow, eall ðis ic gehēold of minre geoguþe. Se Hælend, hine þā behealdende, lufode; and sæde him: Ān þing þē is wana; gesyle eall þæt ðū āge, and syle hit pearfum, þonne hæfst þū goldhord on heofonum; and cum and folga mē. And for þām worde hē wæs geunrēt, and fērde gnornigende, forþām hē hæfde mycele æhta. þā cwæð se Hælend tō his leorning-

LUKE 18. 18-30.

Ðā āhsode hine sum ealdor: Lārēow, hwæt dō ic þæt ic ēce lif hæbbe? þā cwæð se Hælend: Hwī segst þū mē gōdne? nis nān man gōd būton God āna. Canst þū þā bebodu: Ne ofslyh ðū, Ne fyrena þū, Ne stel þū, Ne lēoh þū, Wurða þinne fæder and þine mōdor? Ðā cwæð hē: Eall þis ic hēold of minre geoguþe. Ðā cwæð se Hælend: Ān þing þē is wana; syle eall þæt ðū hæfst, and syle eall þæt pearfum, þonne hæfst þū goldhord on heofone; and cum and folga mē. Ðā hē þās word gehyrde, hē wearð geunrēt, forþām þē hē wæs swiðe welig. Ðā se Hælend hine unrōtne geseah, hē cwæð: Ēalā hū earfoðlice on Godes rice gāð þā ðe feoh habbað! Ēaðelicor mæg se olfend gān purh ānre² næddle ēage þonne se welega on Godes rice. Ðā cwædon þā ðe ðis gehyr-

¹ MS. om. on.

² MS. are.

Witodlice se Hælend cwæð tō hys leorningcnihtum: Sōþlice ic ēow secge þæt earfoðlice se welega gæð on Godes rice. And eft ic ēow secge þæt ēaðelice byð þām olfende tō ganne purh nǣdle ēage þonne se welega on heofona rice gā. Ðā hys leorningcnihtas þis gehýrdon, hig wundrodun, and cwædon: Hwā mæg þis gehealdan? þā cwæð se Hælend: Unēapellic þæt ys mid mannum; ac ealle þing synt mid Gode ēapelice. Ðā andswarode Petrus and cwæð: Nū, wē forlēton ealle þinge, and folgodon þē; hwæt byð ūs tō mēde? Ðā cwæþ se Hælend: Sōþ ic ēow secge þæt gē þe mē folgodon, on edcenninge þonne mannes Sunu sitt on hys mægenþrymme, þæt gē sittað ofer twelf setl, dēmente twelf mægða Israhel. And ælc þe forlæt, for minum naman, hys hūs, oððe hys gebrōþru, oððe swustra, oppe fæder, oppe mōdor, oððe wif, oppe bearn, oððe land, be hundfealdon hē onfēhþ lēan, and hæfð ēce lif.

MATTHEW 19. 30.

Sōþlice manega fyrmeste bēoð ýtemeste, and ýtemeste fyrmeste.¹

MARK 10. 31.

Manega fyrmeste bēoþ ýtemeste, and ýtemeste fyrmyste.

[LUKE 13. 30.

And efne, synt ýtemeste þā ðe bēoð fyrmyste, and synt fyrmyste þā ðe bēoð ýtemeste.]

MATTHEW 20. 17-19.

Ðā fērde se Hælend tō Hierusalem, and nam hys leorningcnihtas on sundron, and þus cwæþ:

MARK 10. 32-34.

Sōþlice hī fērdon on wege tō Hierusalem; and se Hælend him beforan ēode, and hī ādrēd-

LUKE 18. 31-34.

Ðā nam se Hælend his leorningcnihtas, and cwæð tō him: Farap tō Hierusalem, and ealle

¹ Cf. Matt. 20. 16: Swā bēoð þā fyrmestan ýtemeste, and þā ýtemestan fyrmeste. . . .

Nū, wē farað tō Hieru-
salem, and mannes
Sunu byþ geseald þāra
sācerda ealdrum and
bōcerum; and hig genyþ-
eriað hyne tō deaþe,
þēodum tō bysmrigenne,
and tō swingenne, and
tō āhōnne; and þām
þryddan dæge hē ārist.

genyþeriað, and hī hine þēodum sylað, and hī hine
bysmriað, and hī him on spætað, and hine swingað,
and ofsleað hine; and hē ārist on þām þryddan dæge.

on him hine, and him
fyligdon. And eft hē
nam hī twelfe, and on-
gan him secgan þā
ðing þe him tōwearde
wæron: þæt wē nū āstig-
að tō Hierusalem, and
mannes Sunu bið ge-
seald sācerda ealdrum,
and bōcerum, and eal-
drum; and hī hine deaðe

þing bēoð gefyllede þe
be mannes Suna purh
witegan āwritene synt.
Hē byð þēodum geseald,
and biþ bysmrud, and
geswungen, and onspæt;
and æfter-þām-þe hig
hine swingað, hig hine
ofsleað; and hē þryddan
dæge ārist. And hig
nāht þæs ongēton, and
him þis word wæs be-
hydd.

MATTHEW 20. 20-28.

Ðā cōm tō him Zebedeis bearna
mōdor mid hyre bearnum, hig geēad-
mēdende, and sum þinge fram him
biddende. þā cwæð hē: Hwæt wylt
þū?¹ Ðā cwæð hēo: Sege þæt þās
mīne twēgen suna sittan, ān on þīne
swiþran healfe, and ān on þīne
wynstrān, on þīnum rice. Ðā and-
swarode him se Hælend: Gyt nyton
hwæt gyt biddaþ; mage gyt drincan
þone cālic ðe ic tō drincenne hæbbe?
þā cwædon hig: Wyt magon. Ðā
cwæð hē: Witodlice gyt mīnne cālic
drincaþ; tō sittanne on mīne swiþran
healfe oððe on wynstran nys mē inc
tō syllanne, ac þām þe hyt fram mīn-
um Fæder gegearwod ys. And þā
ða tƿn leorningcnihtas gebulgon wiþ
ða twēgen gebrōðru, þā clypode se
Hælend hig tō him, and cwæð: Wite
gē þæt ealdormenn wealdað hyra
þeoda, and þā ðe synt yldran habbað
anweald on him. Ne byþ swā betweox
ēow; ac swā hwylc swā wyle betweox
ēow beon yldra, sƿ hē ēower þēn; and
se þe wyle betweox ēow bēon fyrmest,
sƿ hē ēower þēow.³ Swā mannes Sunu

MARK 10. 35-45.

Him þā genēalæhton tō Iacobus
and Iohannes, Zebedeis suna, and
cwædon: Lārēow, wē wyllað þæt þū
ūs dō swā-hwæt-swā wē biddað. þā
cwæð hē: Hwæt wylle gyt þæt ic
inc dō? þā cwædon hī: Syle unc
þæt wyt sitton on þīnon wuldre, ān
on þīne swiðran healfe, and oþer on
þīne wynstran. Ðā cwæð se Hælend:
Gyt nyton hwæt gyt biddaþ; mage
gyt drincan þone cālic þe ic drince,
and bēon gefullod on þām fulluhte
þe ic bēo gefullod? þā cwædon hī:
Wyt magon. Ðā cwæð se Hælend:
Gyt drincað þone cālic þe ic drince;
gyt bēoð gefullode þām fulluhte ðe ic
bēo gefullod; sōðlice nis hit nā mīn
inc to syllene þæt gyt sitton on mīne
swiðran healfe oððe on þā wynstran,
ac þām þe hit gegearwod ys. þā
gebulgon þā tƿne hī be Iacobe and
Iohanne. Ðā clypode se Hælend hī,
and cwæð:² Wite gē þæt þā ðe on
þēodum ealdorscype habbað, þæt
hyra ealdras anweald ofer hī habbað.
Sōðlice on ēow hit nis swā; ac swā
hwylc swā wyle mid ēow yldest

¹ MS. tu.

² MS. cƿ.

³ Cf. Matt. 23. 10, 11: Ne ēow man ne nemne lārēowas, forþām ān, Crīst, is
ēower lārēow; se þe ēower yltað sƿ, bēo sē ēower þēn.

ne cōm þæt him man þēnode, ac þæt hē þēnode, and sealde his sǣwle lif tō ǣl̥sednesse for manegum.¹

bēon, sē byð ēower þēn; and se ðe wyle on ēow fyrrest bēon, sē byþ ealra þēow. Sōðlice ne cōm mannes

Sunu þæt him man þēnode, ac þæt hē þēnode, and his sǣwle sealde for manegra ǣl̥sednysse.²

MATTHEW 20. 29-34.

And þā hig fērdon fram Hiericho, him fyligde mycel menegu. And þā sǣton twēgen blinde wiþ ðone weg, and gehyrdon þæt se Hǣlend fērde; and þā clypodon hig tō him, and cwædon: Drihten, gemiltsa unc, Dauides sunu. Ðā bēad sēo menegu him þæt hig suwodon; þā clypodon hig þæs ðe mā: Drihten, gemiltsa unc, Dauides sunu. þā stōd se Hǣlend, and clypode hig tō him, and cwæð: Hwæt wylle gyt þæt ic inc dō? Ðā cwædon hig: Drihten, þæt uncre ēagan sin geoponode. Ðā gemiltsode hē him, and hyra ēagan æthran; and hig sōna gesāwon, and fyligdon him.

cwæð hē: Lārēow, þæt ic gesēo. þā cwæð se Hǣlend tō him: Gā; þīn gelēafa þē hālne gedyde. And hē sōna geseah, and him fyligde on wege.

MARK 10. 46-52.

þā cōmon hī tō Gericho; and hē fērde fram Gericho, and his leorningcnihtas, and mycel menegu. Timeus sunu, Bartimeus, sæt blind wið þone weg wādla. þā hē gehyrde þæt hit wæs se Nazarenisca Hǣlend, hē ongan þā clypian and cweðan: Hǣlend, Dauides sunu, gemiltsa mē. þā budon him manega þæt hē suwode; hē clypode þā þæs ðe mā: Miltsa mē, Dauides sunu. Ðā ætstōd se Hǣlend, and hēt hine clypian; þā sǣdon hī þām blindan: Bēo geheortra, and ārīs; se Hǣlend þē clypað. Hē þā āwearp his rēaf, and forðræsde, and tō him cōm. Ðā cwæð se Hǣlend: Hwæt wylt þū þæt ic þē dō? þā

LUKE 18. 35-43.

þā hē genēalǣhte Hiericho, sum blind man sæt wið þone weg wādligende. And þā hē gehyrde þā menego farende, hē āhsude hwæt þæt wære. Ðā sǣdon hig þæt þār fērde se Nazarenisca Hǣlend. þā hrȳmde hē, and cwæð: Ealā Hǣlend, Dauides sunu, gemiltsa mē. And þā ðe fōrestōpun hine þrēadon þæt hē suwode; ðæs þe mā hē clypode: Dauides sunu, gemiltsa mē. Ðā stōd se Hǣlend, and hēt hine lāðan tō him; þā hē genēalǣhte, hē āhsude hine: Hwæt wylt ðū þæt ic ðē dō? Ðā cwæð hē: Drihten, þæt ic gesēo. Ðā cwæþ se Hǣlend: Beseoh; þīn gelēafa þē gehǣlde. And hē sōna geseah, and him folgode, God wuldrigende; and eall folc Gode lof sealde, þā hig þæt gesāwon.

¹ Cf. Matt. 23. 10, 11: Ne ēow man ne nemne lārēowas, forþām ān, Crīst, is ēower lārēow; se þe ēower yl̥st sȳ, bēo sē ēower þēn. See also p. 264.

² Cf. Luke 22. 25-27: þā sǣde hē him: Cyningas wealdað hyra þēoda, and ðā ðe anweald ofer hig habbað synt fremfulle genemned; ac ne bēo gē nā swā, ac gewurðe hē swā-swā gingra se þe yldra ys betwux ēow; and se þe fōrestāppend ys, bēo hē swylce hē þēn sȳ. Hwæðer ys yldra, þe sē þe ðēnað, þe sē ðe sitt? witodlice sē ðe sitt. Ic eom on ēowrum midlene swā-swā sē þe ðēnað.

MATTHEW 21. 1-9.

And þā hē genēalǣhte Hierusalem, and cōm tō Bethfage, tō Oliuetes dūne, þā sende hē hys twēgen leorningcnihtas, and sǣde him: Farað on þæt castel þæt foran ongēn ēow ys, and þonne sōna finde gyt āne assenegetigede, and hyre folan mid hyre; untigeað hig, and lǣdað tō mē. And gyf hwā ēow ænigþinge tō cwyð, secgeað þæt Drihten hæfð þyses nēode, and þonne forlǣt hē ēow hrædllice. Eall þis wæs geworden, þæt wære gefylled þæt þurh Esaiam þone witegan gecweden wæs: Secgeað hēahnesse dehter: Nū, þīn cýning þē cymð tō, gedæfte, and rit uppan tamre assene and hyre folan. þā fērdon hys leorningcnihtas, and dydon swā hē him bebēad. And lǣddon þā assene tō him, and hyra folan, and lēdon hyra rēaf uppan hig, and setton hyne anuppan.² Witodlice þæt folc strehton hyra rēaf on þone weg; sume hēowun þāra trēowa bōgas, and strēowodon on þone weg. þæt folc þæt þār beforan fērde, and þæt þār æfter fērde,

MARK 11. 1-10.

Ðā hē genēalǣhte Hierusalem and Bethania, tō Oliuetes dūne, hē sende his twēgen leorningcnihtas, and cwæð tō him: Faraþ tō þām castele ðe ongēan¹ inc ys; and gyt þār sōna gemētað assan folan getigedne, ofer þāne nān man gýt ne sæt; untigeað hine, and tō mē gelǣdað. And gyf hwā tō inc hwæt cwyð, secgeað þæt Drihten hæfð his nēode, and hē hine sōna hider lǣt. And þā hī ūtfērdon, hī gemētton þone folan ūte on twycenan beforan dura getigedne; þā untigdon hī hine. And sume þe þār stōdon þus sǣdon him: Hwæt dō gyt, þone folan untigende? þā cwædon hī: Swā se Hælend unc bēad; and hī lēton hī þā. Ðā lǣddon hī þone folan tō þām Hælende, and hī hyra rēaf onālēdon, and hē onsæt. Manega hyra rēaf on þone weg strehton; sume þā bōgas³ of þām trēowum hēowon, and strēowodon on þone weg. And þā ðe beforan ēodon, and þā ðe æfter folgodon, cwædon ðus: Osanna; sý geblētsod

LUKE 19. 29-38.

Ðā hē genēalǣhte Bethfage and Bethania, tō þām munte þe is genemned Oliueti, hē sende his twēgen cnihtas, and cwæð: Faraþ on þæt castel þe ongēn inc ys; on þām gyt gemētað assan folan getiged, on þām nān man gýt ne sæt; untigeað hyne, and lǣdað tō mē. And gif inc hwā āhsað hwi gyt hine untigeað, secgeað him: Drihten hæfð his nēode. Ðā fērdon þā ðe āsende wæron, and fundon swā hē him sǣde, þāne folan standan. Ðā hig hine untigdon, þā cwædon þā hlāfordas: Hwi untigē gē þāne folan? Ðā cwædon hig: Forþā þe Drihten hæfð his nēode. þā lǣddon hig hyne tō þām Hælende, and hyra rēaf wurpon ofer þāne folan, and þāne Hælend onufan settor. And þā hē fōr, hī strehton under hine hyra rēaf on þām wege. And þā hē genēalǣhte tō Oliuetes munes nyðerstige, þā ongunnon ealle þā menego geblissian, and mid mycelre stefne God heredon be eallum þām mihtum þe hig gesāwon; and cwædon:

¹ MS. om. ongean.

² Cf. John 12. 14, 15: And se Hælend gemētte āne assan, and rād onuppan þām, swā hit āwriten ys: Ne ondræd þū, Siones dohtor; nū, þīn cing cymþ, uppan assan folan sittende.

³ MS. boceras.

clypodon and cwædon : se þe cōm on Drihtnes Geblētsud sý se cyning
 Hāl sý þū, Dauides naman; sī geblētsod þe cōm on Drihtnes
 sunu; sý geblētsod se þæt rice þe cōm ūres naman; syb sý on heof-
 þe cōm on Drihtenes fæder Dauides; Osanna enum, and wuldor on
 naman; sý him hæl on on hēahnessum. hēahnessum.¹
 hēhnessum.

MATTHEW 21. 18, 19.

On morgēn, þā hē eft tō þære byrig
 fōr, þā hingrede hyne. And hē geseh
 ān fictrēow wið þone weg. þā ēode hē
 tō him, and ne funde on him būton
 þā lēaf āne; þā cwæð hē: Ne wurþe
 nǣfre wēastm of þē acenned. Ðā
 sōna forseranc þæt fictrēow.

ne ete ænig mann wæstm of þē; and his leorningenihtas þæt gehýrdon.

MATTHEW 21. 12, 13.

þā se Hælend intō
 þām temple ēode, hē
 ādrāf ūt ealle þā þe
 cēapodon innan þām
 temple; and þāra myn-
 etera sceamelas, and
 hyra setlu þāra þe cul-
 fran sealdon, hē tōbræc.
 And cwæp tō him: Hyt
 ys āwriten: Min hūs ys
 gebedhūs; witodlice gē
 worhtun þæt tō þeofa
 cote.

hūs fram eallum þeodum bið genemned gebedhūs?
 sōðlice gē dydon þæt tō sceaðena scræfe. Ðā
 þāra sācerda ealdras and þā bōceras ðis gehýrdon,
 hī þōhton hū hī hine forspildon; þēh hī him
 ādrēdon hine, forðām eall sēo menigu wundrode
 be his lāre.

MATTHEW 21. 17.

And hē forlēt hī þā,
 and fērde of þære byrig
 tō Bethania, and lārde
 hī þār be Godes rice.

MARK 11. 15-18.

þā cōmon hī eft tō
 Hierusalem. And þā
 hē on þæt templ ēode,
 hē ongan drifan of þām
 temple syllende and
 biggende; and mynetera
 procu, and hēahsetlu þe
 þā culfran cýpton hē
 tōbræc; and hē ne gefa-
 ode þæt ænig man ænig
 fæt ðurh þæt templ
 bære. And hē þā lār-
 ende ðus cwæp² tō him:

Nis hit āwriten þæt mīn

MARK 11. 19.

And þā hit æfen wæs.
 hē ēode of þære ceastre.
 hē ēode and wunode on þām munte þe ys ge-
 cweden Oliueti.

LUKE 19. 45-48.

Ðā ongan hē of þām
 temple ūtdrifan þā syl-
 lendan and þā biggend-
 an, and him tō cwæð:
 Hit ys āwriten þæt mīn
 hūs ys gebedhūs; gē hit
 worhton tō sceaðena
 scræfe. And hē wæs
 dæghwamlice on þām
 temple lārende. Sōð-
 liche þāra sācerda eald-
 ras, and þā bōceras, and
 þæs folces ealdormen
 smēadon hū hig hine
 forðon mihton, and hig
 ne fundon hwæt hī him
 tō gylte dydon; sōðlice
 eall folc wæs ābysgod
 þe be him gehýrde secg-
 an.

LUKE 21. 37.

Sōðlice hē wæs on
 dæg on þām temple
 lārende, and on niht

¹ Cf. John 12. 13: Hī nāmon palmtrýwa twigu, and ēodon ūt ongēau hine, and clypedon: Sī Israhela cing hāl and geblētsod, þe cōm on Drihtnes naman.

² MS. cū.

³ MS. cū.

MATTHEW 21. 20-22.

And his leorningnihtas wundrod-
on, and cwædon: Lōca nū hū hræd-
lice þæt fīctrēow forscranc. þā and-
swarode hē him and cwæð: Sōþ ic
ēow secge: Gyf gē habbað gelēafan,
and ne twýnīað, ne dō gē nā þæt ān
be þām fīctrēowe, ac ēac þēh gē
cweþan tō þisum munte: Āhefe þē
upp, and feall innan þā sǣ. And
ealles þæs þe gē biddað gē bēoð tīpa,
gyf gē gelyfað.

ēow secge: Swā-hwæt-swā gē gyrnende biddað, gelyfað þæt gē hit onfōð,
and hit ēow becymð.

MARK 11. 20-24.

On merigen, þā hī fērdon, hī ge-
sāwon þæt fīctrēow forscruncen of
þām wyrtruman. þā cwæð Petrus:
Lāreow, lōca hū forscranc þæt fīc-
trēow þe ðū wyrigdest. Ðā cwæð se
Hǣlend him andswarigende: Habbað
Godes trūwan; ic secge ēow tō sōðe:
Swā hwylc swā cwyþ tō ðisum munte:
Si þū āfýrred, and on sǣ āworpen,
and on his heortan ne twýnīað, ac
gelyfð, swā-hwæt-swā hē cwyþ: Ge-
wurðe þis, þæt gewyrð. Forþām ic

MATTHEW 21. 23-27.

Ðā hē cōm intō þām
temple, þā cōmon þāra
sācerda ealdras him tō,
and cwædon: On hwylc-
ere mihte wyrceð þū
þās þing? and hwā seal-
de þē þisne anweald?
þā answerode se Hǣl-
end him and cwæð:
And ic āhsige ēow ānre
spræce; gyf gē mē þā
spræce secgeað, þonne
secge ic ēow on hwylc-
um anwealde ic þās
þing wyrce: Hwæðer
wæs Iohannes fulluht,
þe of heofonum, þe of
mannum? Ðā cwædon
hig betwux him: Gyf
wē secgaþ: Of heofone,
þonne cwyð hē: For-
hwāmne gelyfde gē him?
Gyf wē secgað: Of man-
num, wē ondrædað þis
folc; ealle hig hæfdon
Iohannem for ānne wit-
egan. Ðā andswaredon
hig and cwædon: Wē
nyton. þā cwæð hē:
Ne ic ēow ne secge of

MARK 11. 27-33.

Ðā cōm hē eft tō Hie-
rusalem. And þā hē on
þām temple ēode, him
tō genēalǣhton þā hēah-
sācerdas, and bōceras,
and ealdras, and þus
cwædon: On hwylcum
anwealde dēst þū ðās
þing? and hwā sealde
þē ðisne anweald, þæt
þū ðis dō? þā cwæð se
Hǣlend: And ic āhsige
ēow ānre spræce; and-
swariað mē, and ic secge
ēow þonne on hwylcum
anwealde ic þis dō:
Hwæðer wæs Iohannes
fulluht, þe of heofone,
þe of mannum? and-
swariað mē. Ðā pohton
hī, and cwædon betweox
him: Gif wē secgað:
Of heofone, hē segð ūs:
Hwī ne gelyfde gē him?
Gif wē secgað: Of man-
num, wē ondrædaþ þis
folc; ealle hī hæfdon
Iohannem þæt hē wære
sōðlice witega. þā and-
swaredon hī þām Hǣl-

LUKE 20. 1-8.

Ðā wæs ānum dæge
geworden, þā hē þæt
folc on þām temple lǣr-
de, and him bodude, þā
cōmun þāra sācerda
ealdras and þā bōceras,
and tō him cwædon:
Sege ūs on hwylcum
anwalde wyrceð þū ðās
þing, oððe hwæt ys sē
ðe þē þisne anwald
sealde? Ðā cwæþ hē
him tō andsware: And
ic āhsige ēow ān word;
andswariað mē: Wæs
Iohannes fulluht of
heofone, hwæðer þe of
mannum? Ðā pohton
hig betwux him, and
cwædon: Gyf wē secgað
þæt hē sý of heofone,
hē cwyð tō ūs: Hwī ne
gelyfde gē him? Gyf
wē secgað þæt hē sý of
mannum, eall folc us
hǣnð; hī wiston geare
þæt Iohannes wæs wite-
ga. Ðā andswaredon
hig þæt hig nyston
hwanun hē wæs. Ðā

hwylcum anwealde ic
þās þing wyrce.

ende and cwædon: Wē
nyton. Ðā cwæð se
Hælend: Ne ic ēow ne
sege on hwylcum anwealde ic þās þing dō.

cwæð se Hælend him
tō: Ne ic ēow ne secge
on hwylcum anwalde ic
þās þing wyrce.

MATTHEW 21. 33-42,
44-46.

Gehyraþ nū oþer big-
spel: Sum hiredes eald-
or wæs, se plantode win-
gerd, and betýnde hyne,
and sette þær on win-
wringan, and getim-
brode āne stýpel, and
gesette þone myd eorþ-
tylion, and fērde on
elþeodignysse. þā ðara
wēastma tid genēalæhte,
þā sende hē hys þēowas
tō þām eorðtylion, þæt
hig onfēgon his wæst-
mas. Ðā nāmon hig hys
þēowas, and swungon
sumne, sumne hī of-
slōgun, sumne hig oftorf-
odon. Ðā sende hē eft
ōðre þēowas, sēlran
þonne þā ærran wæron;
ðā dydon hig þām gelice.
Æt nēhstan hē sende
hys sunu him tō, and
cwæð: Hig forwandiað
þæt hig ne dōn mīnum
suna swā. Witodlice
þā ðā tylian þone sunu
gesāwon, þā cwædon
hig betwyx hym: Ðes
ys yrfenuma; uton gān
and ofslēan hyne, and
habban ūs hys æhta. Ðā
nāmon hig, and ofslōgon
hyne, and āwurpon wið-
ūtan þone wingeard.
Hwæt dēþ ðes wingeard-
es hlāford þām eorþ-
tylion, þonne hē cymð?
Ðā cwædon hig: Hē

MARK 12. 1-12.

Ðā ongan he him big-
spel reccan: Sum man
him plantode wingeard,
and betýnde hine, and
dealf āne sēað, and
getimbrode æne stýp-
el, and gesette hine mid
eorþtilium, and fērde
on elþeodignysse. þā
sende hē tō þām tilig-
um his þēow on tide,
þæt hē þæs wingearde
wæstm onfēnge; ðā
swungon hī þæne, and
forlēton hine idelhende.
And eft hē him sende
ōðerne þēow; and hī
þone on hēafde gewund-
odon, and mid tēonum
geswencton. And eft
hē him sumne sende,
and hī þæne ofslōgon,
and manega oþre; sume
hī bēoton, sume hī of-
slōgon. þā hæfde hē
þā gýt æne lēofostne
sunu; þā sende hē æt
nēhstan him þæne, and
cwæð: Witodlice minne
sunu hig forwandiað.
Ðā cwædon þā tilian
him betwēonan: Hēr is
se yrfenuma; uton of-
slēan hine, þonne bið
ūre sēo yrfeweardnes.
Hī þā ofslōgon hine, and
wurpon wiðūtan þone
wingeard. Hwæt dēð
þæs wingearde hlāford?
Hē cymð and fordēð þā
tiligean, and sylð oþron

LUKE 20. 9-19.

Hē ongan þā ðis big-
spel tō þām folce cweð-
an: Sum man plantude
him wingeard, and hine
gesette mid tilium; and
hē wæs him feor maneg-
um tidum. Ðā on tide
hē sende hys þēow tō
þām tilium, þæt hig him
sealdon of þæs win-
gearde wæstm; þā
swungon hig þæne, and
idelne hine forlēton.
Ðā sende hē oðerne
þēow; þā bēoton hig
ðæne, and mid tēonum
gewæccende hine forlēt-
on idelne. þā sende hē
þridan; þā wurpon hig
ūt þæne gewundudne.
Ðā cwæð þæs win-
gearde hlāford: Hwæt
ðō ic? ic āsende minne
lēofan sunu; wēnunga
hine hig forwandiað,
þonne hig hine gesēoþ.
Ðā hine þā tilian gesāw-
on, hig þōhton betwux
him, and cwædon: Hēr
ys se yrfeweard; cumaþ,
uton hine ofslēan, þæt
sēo æht ūre sý. And
hig hine of þām win-
gearde āwurpon ofslege-
ne. Hwæt dēð þæs
wingearde hlāford?
Hē cymþ, and forspilð
þā tilian, and sylþ þæne
wingeard oðrum. Hig
cwædon, þā hig þis ge-
hýrdon: þæt ne ge-

fordæð ðā yfelan mid yfele, and gesett hys wingerd mid oþrum tilion, þe him hys wæstm hyra tidon āgyf-on. Ðā cwæð se Hælynd: Ne rædde gē nāfre on gewritun: Se stān þe ðā timbriendan āwurpon ys geworden tō þære hyrnan hēafde; ðys ys fram Drihtne gewordyn, and hyt ys wundorlic on ūrum eagum? . . . And se þe fylþ uppan pysne stān, hē byþ tōbrýsed; and hē tōbrýsð þone ðe hē on-uppan fylð. þā þæra sācerda ealdras and þā Pharisei hys bigspel gehýrdon, þā ongēton hig þæt hē hit sæde be him; hi sōhton hyne, and ondrēdon þæt folc, forþām þe hi hæfdon hyne for ænne witegan.

MATTHEW 22. 1-10.

Ðā sæde hē hym eft oðer bigspel, and þus cwæð: Heofona rice ys gelic gewurden þām cyninge þe macude hys suna gyfta.² And sende his þēowas, and clypode þā gelaðodan tō þām gyftum; þā noldon hi cuman. Ðā sende hē eft oðere þēowas, and sæde þām gelaþedon: Nū, ic gegearwode mine feorme; mine fearras and mine fugelas synt ofslegene, and ealle mine þing synt gearwe; cumað tō þām gyftum. Ðā forgýmdon hig þæt, and fērdun, sum tō his tūne, sum tō hys manggunge. And þā oþre nām-on hys þēowas, and mid tēonan geswencton, and ofslōgon. Ðā se cyning þæt gehýrde, þā wæs hē yrrē, and sende hys here tō, and fordyde þā mǣnslagan, and hyra burh forbærnde. þā cwæð hē tō hys þēowum: Witodlice þās gyfta synt gearwe,³ ac þā ðe gelaþode wæron ne synt wyrþe. Gāð nū witodlice tō wega gelætum, and

þone wingearð. Ne rædde gē þis gewrit: Se stān þe þā wyrhtan āwurpon, þes ys geworden on þære hyrnan hēafod; þis ys fram Drihtne geworden, and hit is wundorlic on ūron eagum? þā smēadon hi þæt hi gefēngon hine, and hi ondrēdon þā menigu; hi oncnēowon þā þæt hē þis bigspel tō him sæde; hi fērdon þā, and hine forlēton.

wurþe. Ðā behēold hē hig, and cwæð: Hwæt is þæt āwriten is: þone stān þe ðā wyrhtan āwurpon, þes is geworden on þære hyrnan hēafod? Ælc þe fylþ ofer þæne stān byð forbrýt; ofer þæne þe hē fylð, hē tōcwýst. Ðā sōhton þāra sācerda ealdras and þā bōceras hyra handa on þære tide on hine wurpan;¹ and hig ādrēdon him þæt folc, sōðlice hi ongēton þæt hē þis bigspell tō him cwæð.

[LUKE 14. 16-24.]

Ðā sæde hē him: Sum man worhte mycele feorme, and manega gelaðode. þā sende hē his þēowan tō þære feorme timan, þæt hē sæde þām gelaðedum þæt hig cōmun, forþām þe ealle þing gearwe wæron. þā ongunnon hig ealle hig belāðian. Se forma him sæde: Ic bohte ænne tūn, ic hæbbe nēode þæt ic fare and hine gesēo; ic bidde þe þæt ðū mē belāðige. Ðā cwæð se oðer: Ic bohte ān getýme oxena, nū wille ic faran and fandian hyra; nū bidde ic þe: Belāda mē. Ðā cwæð sum: Ic lādde wif hām; forþām ic ne mæg cuman. þā cyrde se þēowa, and cýdde his hlāforde þæt. Ðā cwæð se hlāford mid yrrē tō þām þēowan: Gā hraþe on þā stræta and on wic pisse ceastre, and þearfan, and wanhāle, and blinde, and healte læd hider in. Ðā cwæð se þēowa: Hlāford, hit ys gedōn swā þū bude, and nū gýt hēr is æmtig stōw.

¹ MS. wurpun.² MS. gyfata.³ MS. earwe.

clypiap tō þisum gyftum swā hwylce swā gē gemēton. Ðā ēodon þā þēowas ūt on þā wegas, and gegaderedon ealle ðā þe hig gemēton, gōde and yfele; þā wærun þā gyfthūs mid sittyndum mannum gefyllede.

þā cwæð se hlāford þā gýt tō þām þēowan: Gā geond þās wegas and hegas, and nýd hig þæt hig gān in, þæt mīn hūs sī gefylled; sōðlice ic ēow secge þæt nān þāra manna þe geclypode synt ne onbyrigeað mīnre feorme.]

MATTHEW 22. 15-32.

Ðā ongunnon þā Pharisei rædan þæt hig woldon þone Hælend on hys spræce befōn. þā sendon hī him hyra leorningnihtas tō, mid þām Herodianiscum, and þus cwædon: Lār-ēow, wē witon þæt þū eart sōðfæst, and þū lārst Godes weg myd sōðfæstnysse, and ðū ne wandast for nānon menn, nē þū ne bescēawast nānes mannes hād. Sege us: Hwæt pineð þē? ys hyt ālyfed þæt man cāsere gaful sylle, þe nā? þā se Hælend hyra fācn gehýrde, þā cwæð he: Lā licceteras, hwī fandige gē mīn? ætywað² mē þæs gaf-oles mynyt. Ðā brōhton hī him ānne peninc. Ðā cwæð se Hælend tō him: Hwæs anlicnys ys þis, and ðis oferge-writ? Hig cwædon: þæs cāsýres. Ðā cwæð hē: Āgyfað þām cāsere þā þing þe ðæs cāsýres synt, and Gode þā ðing þe Godes synt. þā hig þæt gehýrdon, þā wundrodon hig, and forlēton

MARK 12. 13-27.

þa sendon hī tō him sume of Phariseum and Herodianum, þæt hī befēngon hine on his worde. Ðā cōmon hī, and þus mid fācne cwædon: Lārēow, wē witon þæt þū eart sōp-fæst, and þū ne rēcst be ænegum men; ne bescēawast þū manna an-sýne, ac þū Godes weg lārst on sōðfæstnysse; ālyfð gaful tō syllanne þām cāsere, hwæðer þe wē ne syllap? þā cwæð hē, and heora lotwrenc-eas¹ wiste: Hwī fand-igē mīn? bringað mē þone pening, þæt ic hine gesēo. þā brōhton hī him. þā sāde hē him: Hwæs is þeos anlicnys and þis gewrit? Hī cwædon: Ðæs cās-eres. Ðā cwæð se Hæl-end tō him: Agyfað þām cāsere þā ðing þe þæs cāseres synd, and Gode þā ðe Godes synd. þā wundrodon hī be þām. þā cōmon him tō Saducei,³ þā secgað þæt ærist ne sý, and hine āhsodon, and ðus cwæd-on: Lārēow, Moyses ūs

LUKE 20. 20-38.

Ðā sendun hig mid searwum þā ðe riht-wise lēton, þæt hig hine gescyldgudun, and þæt hig hine gesealdon þām ealdron tō dōme, and tō ðæs dēman anwalde tō fordēmanne. Ðā āhs-odon hig hine, and cwædon: Lārēow, wē witon þæt þū rihte sprycst and lārest, and for nānon men ne wandast, ac Godes weg on sōðfæstnesse lārst; ys hit riht þæt man þām cāsere gafol sylle, þe nā? þā cwæð hē tō him, þā hē hyra fācen onget: Hwī fandige mīn? ýwaþ mē ānne peninc; hwæs anlic-nesse hæfþ hē and ofer-gewrit? Ðā cwædon hig: þæs cāseres. Ðā cwæð hē tō him: Āgyfað þām cāsere þā ðing þe ðæs cāseres synt, and Gode þā ðing þe Godes synt. Ðā ne mihton hig his word befōn beforan þām folce; þā suwudun hig, wundrigende be his andsware. Ðā genēa-lāhton sume of Saduce-um, þā ætsacað þæs

¹ MS. lotwrencceaste.² MS. ætywað.³ MS. Sadcei.

hyne, and fêrdon onweg. On þam dæge cōmon tō him Saducei, þā secgeað þæt nān ærȳst ne sȳ, and hig āxodon hyne and cwædon: Lārēow, Moyses sæde, gȳf hwā dēad syg and bearn næbbe, þæt his brōðor nyme hys wif, and strȳne him bearn. Witodlice myd ūs wærun seofun gebrōpru; and se forma fette wif, and forðfêrde, and læfde hys brēper his wif būtan bearne; and se oðer ealswā, and se þrydda, oþ ðone seofopan. þā æt siþemestan forþfêrde þæt wif. Hwylces þæra sufona byð þæt wif on þam æriste? ealle hig hæfdon hig. Ðā andswarode se Hælend hym and cwæð: Gē dweliað, and ne cunnon hālige gewritu, nē Godes mægen. Witodlice ne wifiað hig nē hig ne ceorliað on þam æryste, ac hig synt swylce Godes englas on heofone. Ne rædde gē be dēadra manna æryste þæt ēow fram Gode gesæd wæs: Ic eom Abrahames God, and Isaac's God, and Iacobes God? Nys God nā dēadra, ac lybbendra.

wrāt, gif hwæs brōðor dēad bið, and læfð his wif, and næfð nān bearn, þæt his brōðor nime his wif, and his brōðor sæd wecce. Eornostlice seofon gebrōpru wæron; and se æresta nam wif, and wearð dēad, nā læfedum sæde; and þā nam se oðer hī, and wearð dēad, nē sē sæd ne læfde; gelice se þrida; and ealle seofon hī hæfdon, and sæd ne læfdon. Ealra æftemest þā forðfêrde þæt wif. On þam æriste hwylces þāra seofona bið þæt wif? hī ealle hī hæfdon. þā andswarode him se Hælend: Hū ne dweligað gē, forþāmpe gē nyt on þā hālgan gewritu, nē Godes mægen? Sōðlice þonne hī of dēaðe ārisaþ, ne wifiaþ hī, nē ne gyftigeað, ac hī synt swylce Godes englas on heofonum. Be þam dēadum, þæt hī ārison, ne rædde gē on Moyses bēc hū God tō him cwæþ, ofer þone gorst-bēam: Ic eom Abrahames God, and Isaac's God, and Iacobes God? Nys God dēadra, ac hē ys³ lybbendra; sōðlice swȳpe gē dweligað.

æristes,¹ and āhsodon hine and cwædon: Lārēow, Moyses ūs wrāt, gif hwæs brōdor byð dēad and wif hæbbe, and sē byð būtan bearnum, þæt his brōpor nime his wif, and hys brōpor sæd āwecce. Seofon gebrōðru wæron; and se forma nam wif, and wæs dēad būtan bearnum; ðā nam oðer hig, and was dēad būtan bearne; ðā nam se þrida hig; and swā ealle seofone, and nān sæd ne læfdon, and wæron dēade. Ðā ealra ytemest wæs þæt wif dēad. On þam æryste hwylces hyra wif biþ þæt? Ðā cwæþ se Hælend tō him: þysse worulde bearn wifiaþ and beoþ tō giftum gesealde; ðā ðe synt þære worulde wyrðe and ærystes of dēadum,² ne giftigeaþ hī nē wif ne lædað, nē ofer þæt sweltan ne magon; hig synt sōðlice englum gelice, and hig synt Godes bearn, þonne hig synt ærystes bearn. Forþāmpe sōðlice dēade ārisað, and Moyses ætȳwde wið ānne beigbēam, swā hē cwæð: Drihten, Abrahames God, and

Isaac's God, and Iacobes God. Nys God dēadra, ac lybbendra; ealle hig him lybbað.

¹ MS. æristest.

² MS. dēapum.

³ MS. hys.

MATTHEW 22. 34-40.

pā pā Phariseiscan gehyrdon þæt hē hēt pā Saduceiscan styлле бēon, pā ēodon hig tōgædere. And ān, þe wæs þære æ² lārēow, āxode hyne and fandode hys, þus cweðende: Lā lārēow, hwæt ys þæt mæste bebod on þære æ? Ðā cwæð se Hælend: Lufa Drihten þinne God on ealre þinre heortan, and on ealre þinre sǽwle, and on eallum þinum mōde. þis ys þæt mæste and þæt fyrmyste bebod. Oþyr ys þysum gelic: Lufa þinne nēhstan swā-swā þē sylfne. On þysum twām bebodum byþ gefylled eall sēo æ.

MARK 12. 28-31.

Ðā genēalǣhte him ān of pām bōcerum, þe¹ gehyrde hī smēagende, and geseah þæt hē him wel andswarode, and āhsode hine hwæt wære ealra beboda mæst. pā andswarode hē him: þæt is þæt mæste bebod ealra: Israhel, gehyr urne Drihten God; hē is ān God;³ and lufa þinne Drihten God of ealre þinre heortan, and of ealre þinre sǽwle, of⁴ eallum þinum mōde, and of eallum þinum mægene. þæt is þæt fyrmeste bebod. Soðlice is oðder þissum gelic: Lufa þinne nēhstan swā þē sylfne. Nys oðder mære bebod.

MATTHEW 22. 41-46.

pā pā Phariseiscan⁵ gegaderude wæron, pā cwæp⁶ se Hælynd: Hwæt þincð ēow be Criste? hwæs sunu ys hē? Hig cwæðdun: Dauides. Ðā cwæð se Hælend: Hwi clypað Dauid hyne on gæste Drihten, and cwyð: Drihten cwæð tō minum Drihtne: Site on mine swyðran healfe oð-þæt ic gesette þine fynd þē tō fōtsceamole? Gyf Dauid hyne on gæste Dryhten clypað, hū ys hē hys sunu? Ðā ne mihton hig him nān word andswarian, nē nān ne dorste of ðām dæge hyne nān þing mære āxigean.

MARK 12. 35-37.

Ðā cwæp se Hælend, on pām temple lārende: Hū secgað pā bōceras þæt Crist sý Dauides sunu? Dauid sylf cwæp tō pām Hālgan Gæste: Drihten cwæp tō minum drihtne: Site on mine swyðran healfe oð ic þine fynd āsette tō fōtsceamole þinra fōta. Dauid sylf nemde hine Drihten, and hwanon is hē his sunu? And mycel menegu hine luflice gehyrde.

LUKE 20. 41-44.

pā cwæð hē tō him: Hwi secgað hig þæt Crist sý Dauides sunu? and Dauid cwyð on pām sealme: Drihten sǽde tō minum Drihtne: Site on mine swiðran healfe oð-þæt ic āsette þine fynd tō fōtsceamole þinra fōta. Dauid hine clypað Drihten, and hūmeta ys hē hys sunu?

MATTHEW 23. 1, 4-7.

pā spræc se Hælynd tō pām folce, and tō hys leorningnyhton: . . . Hig bindað hefige byrþyna, þe man āberan ne mæg, and lecgeað pā uppan manna exla; and

MARK 12. 38-40.

pā sǽde hē him on his lāre: Warniað fram bōcerum, pā wyllað on gegyrlum gān, and bēon on strætum grēte, and on fyrmestum lārēowsetlum sittan on gesam-

LUKE 20. 45-47.

Ðā sǽde hē hys leorningnihtum, eallum folce gehyrendum: Warniað wið pā bōceras, ðā þe wyllað on gegyrlum gān, and lufiaþ grētinga on stræte, and pā yld-

¹ MS. þe he.³ MS. om. an God.⁵ MS. phariseiscan.² MS. æ ys.⁴ MS. om. of.⁶ MS. cw.

nellað hig þā mid heora fingre æthrinan.¹ Ealle heora worc hig dōð þæt menn hī gesēon; hig tōbrædað hyra healsbēc,² and mærsiað heora rēafa fnadu. Hig lufigeað þā fyrmystan setl on gebēorscypum, and þā fyrmystan lārēowsetl on gesomnungum, and þæt hig man grēte on strætum,³ and þæt menn hig lārēowas nemnon.

nungum, and þā fyrmest-an setl on gebēorscipum; þā ðe wudewena hūs forswelgað mid heora langsuman gebede; þā onfōð lengestne dōm.

stan setl on gesamnungum, and þā forman hlininga on gebēorscypum; þā forswelgað wydywna hūs, hiwigende lang gebed, þā onfōð mārān genyþerunge.

MATTHEW 23. 13, 23, 25, 27, 29,
31, 33-39.

Wā ēow, bōcyras and Pharisei, licceteras! forþām gē belūcað heofona rice beforan mannum: nē gē in ne gāþ, nē gē ne gepafiað þæt ððre ingān. . . . Wā ēow, bōceras and Pharisei, licceteras! gē þe tēoðiað mintan, and dile, and cumyn, and gē forlētōn þā þing þe synt hefegran þære æ, dōm, and mildheortnyse, and gelēafan; þās þing hyt gebyrede þæt gē dydon, and þā ððre ne forlētun. . . . Wā ēow, bōceras and Pharisei, licceteras! forþām gē clānsiað þæt wiðutan ys caliceas and dexas; and gē synt innan fulle rēaflāces and unclānnysse. . . . Wā ēow, bōcyras and Pharisei, licceteras! forþām gē synt gelice hwitum byrgenum, þā pinceað mannūm ūtan wlitige; and hig synt innan fulle dēadra bāna and ealre fylþe. . . . Wā ēow, bōcyras and Pharisei, licceteras! gē þe timbriað witegena byrgene, and glengað rihtwisra gemyndstōwa. . . . Witodlice gē synt ēow sylfum tō gewittnyse þæt gē synt þære bearn ðe ofslōgon þā witegan. . . . Ealā gē næddran and næddrena cynn, hū

[LUKE 11. 52: Wā ēow ægleawum! forþāmþe gē ætbrūdon þæs ingehydes cæge; gē in ne ēodon, and gē forbudon þā þe inēodon.]

[LUKE 11. 42: Ac wā ēow Fari-seum! gē þe tēoþiað mintan, and rudan, and ælce wyrte, and gē forbūgað dōm and Godes lufe; þās þing ēow gebyrede tō dōnne, and þā þing ne forlētān.]

[LUKE 11. 39: . . . Nū, gē Farisei þæt ūte is calices and disces geclānsiað; þæt ēow innan is, þæt is full rēaflāces⁴ and unrihtwisnesse.]

[LUKE 11. 44: Wā ēow! forþāmþe gē synt swylce þā byrgena þe man innan ne scēawað, and þā mēn nyton þe him onufan gāð.]

[LUKE 11. 47: Wā ēow! gē þe timbriað witegena byrgena; ēower fæderas hig ofslōgon.]

[LUKE 11. 48: Eallunga gē cýðað and gē pafiað ēower fædera weorcum, forþām hig ofslōgon hig, and gē timbriað hira hyrgena.]

[LUKE 11. 49-51: Forþām cwæð Godes wisdōm: Ic sende tō him

¹ Cf Luke 11. 46: . . . Gē sýmað men mid þām byrþenum þe hig āberan ne magon, and gē ne āhrinaþ þā sēamas mid ēowrum ānum fingre.

² MS. heals bæc.

³ Cf. Luke 11. 43: Wā ēow Fari-seum, gē þe lufiað þā forman hēahsetl on gesamnungum, and grētinga on stræte.

⁴ MS. readface.

fleo gē fram helle dōme ?¹ Ic sende tō ēow witegan and wise bōcyras; and gē hig ofslēað, and hōð, and swingað on ēowrum gesomnungum, and gē hig ēhtað of byrig on byrig; þæt ofer ēow cume ælc rihtwis blōd þe wæs āgoten ofer eorþan, fram Abelys blōde þæs rihtwisan oð Zacharias blōd, Barachias suna, þone gē ofslōgon betwyx þām temple and þām weofode. Sōþ ic ēow secge: Ealle þās þing cumaþ ofer þās cneorisse. Ēalā Ierusalem, ēalā Gerusalem, þū þe witegan ofslīht, and mid stānum oftorfast þā ðe tō þē āsende synt! swiðe oft ic wolde þīne bearn gegaderigan, swā sēo henn hyre cicenu under hyre fyperu gegaderað, and þū noldest! Witodlice nū byþ ēower hūs eow wēste forlæten. Sōð ic secge ēow: Ne gesēoþ gē mē heononforð, ærþāmppe gē secgeon: Sý geblētsod se þe cōm on Drihtnes naman.

witegan and apostolas, and hig ofslēað hig and ēhtað, þæt ealra witegena blōd sý gesōht þe wæs āgoten of middangeardes fruman fram þisse cnēorysse; fram Abeles blōde oð Zachariam blōd, se forwearð betwux þām altāre and þām temple. Ic ēow secge: Swā bið gesōht fram þisse cnēorysse.]

[LUKE 13. 34, 35: Ēalā Hierusalem, Hierusalem, þū ðe þā witegan ofslīht, and hānst þā ðe tō þē āsende synt! hū oft ic wolde þīne bearn gegaderigan swā se fugel dēð his nest under his fīðerum, and þū noldest! Nū bið ēower hūs ēow forlæten. Sōðlice ic ēow secge þæt gē mē ne gesēoð ærþāmppe cume se þonne gē cweðað: Geblētsod sý se ðe cōm on Drihtnes naman.]

MARK 12. 41-44.

Ðā sæt se Hælend ongēn þone tollsceamol, and geseah hū þæt folc hyra feoh torfude on þone tollsceamol; and manega welige torfudon fela. þā cōm ān earm wuduwe, and wearp twēgen feorðlingas. Ðā clypode hē his leorningnihtas, and sǣde him: Sōðlice ic ēow secge þæt þeos earme wuduwe eallinga mǣst sealde þāra þe on tollsceamol sealdon: ealle sendon of þām þe hī genōh hæfdon; sōþlice þeos of hyre yrmþe eall þæt hēo hæfde sealde, ealle hyre andlyfene.

LUKE 21. 1-4.

Ðā hē hine beseah, hē geseh þā welegan hyra lāc sendan on þone sceoppān. þā geseah hē sūme earme wydewan bringan twēgen feorðlingas. Ðā cwæð hē: Sōð ic ēow secge þæt ðeos earme wudewe ealra mǣst brōhte: sōðes ealle þās brōhton Gode lāc of hyra mycelan welan; þeos wudewe brōhte of þām þe hēo hæfde, ealle hyre andlyfene.

MATTHEW 24. 1-14.

And þā se Hælend ūtēode of þām temple, him tōgenēalǣhton hys leorningnihtas, þæt hī him ætywdon þæs temples getimbrunge. þā andswarode hē him

MARK 13. 1-13 (transposed).

Ðā hē of þām temple ēode, þā cwæð ān of his leorningnihtum to him: Lārēow, lōca hwylce stānas hēr synt, and hwylce getim-

LUKE 21. 5-19.

And þā cwæð hē tō þām þe sǣdon be þām temple þæt hit wære geglenged mid gōdum stānum and gōdum gifum: þās þing þe gē gesēoð, þā dagas cumað

¹ Cf. Matt. 3. 7: . . . Lā nǣddrena cyn, hwā geswutelode ēow tō fīeonne fram þān tōweardan yrrē? Also Matt. 12. 34: Lā gē nǣddrena cyryn. . .

and cwæð: Gesēoþ gē eall þis? sōð ic secge ēow: Ne bið hēr lāfed stān uppān stāne þe ne bēo tōworpen. Ðā hē sæt uppān Oliuetes dūne, þā cōmun hys leorningnihtas dīhlīce, and cwædon: Sege ūs hwænne þās ðing gewurþan, and hwīl tācn sī þīnes tōcymys and worulde geendunge. Ðā andswarode hē him and cwæð: Warniað þæt ēow nān ne beswice. Manega cumaþ on mīnum naman, and cweðaþ: Ic eom Crist; and beswicaþ manega. Witodlice ge gehyrað gefeoht and gefeohta hlisan; warnigeað þæt gē ne bēon gedrefede; ðās þing sceolun gewurþan, ac nys þonne gýt se ende. þeod winð ongēn þeode, and rice ongēn rice, and mannewealmas bēoð, and hunguras wide geond land, and eorþan styrunga. Ealle þās þing synt þæra sāra anginnu. Ðonne syllað hī ēow on gedrefednysse, and ofslēað ēow, and ealle menn ēow hatigeað for mīnum naman. And þonne bēoð manega ungetrywsode, and belæwað betwyx him, and hatigað him betwýnan. And manega lēase witegan cumað, and beswicað manega. And for-

brunga þisses temples. þā cwæð se Hælend: Ne gesēo gē ealle þās mycelan getimbrunga? ne bið hēr lāfed stān ofer stān, þe ne bēo tōworpen. þā hī sæton on Oliuetes dūne ongēn þæt tempel, synderlice hine Petrus, and Iacobus, and Iohannes, and Andreas āhsodon: Sege ūs hwænne þās þing gewurðon,¹ and hwylc tācn bið þænne ealle þās ðing onginnað bēon geendud. þā ongan se Hælend him andswarigende tō cweðan: Warniað þæt ēow nān man ne beswice; sōþlice manega cumað on mīnum naman, and cweðaþ: Ic eom Crist; and beswicað manega. And þonne gē gehyrað gefeohtu and gefeohta hlisan, ne ondræde gē ēow; hit gebyrað þæt hit gelimpe,² ac þonne gýt nis ende. Sōðlice þeod ārist āgēn þeode, and rice ongēn rice; and bēoþ eorþan styrunga geond stōwa, and hungor; þis synd sāra angin. Warniað ēow sylfe; hī syllað ēow on geþeahte, and swingað on gesamnungum; and gē standað beforan dēumum and cyningum for mīnum naman, him on gewitnesse.—And þonne hī syllende ēow lædaþ, ne foresmēage gē hwæt

on þām ne bið stān lāfed ofer stān, þe ne bēo tōworpen. þā āhsodon hig hine: Lā Bebedodend, hwænne bēoð þās þing, and hwylce tācna bēoð þonne þās þing gewurðað? Ðā cwæð hē: Warniað þæt gē ne sýn beswicene; manega cumað on mīnum naman, and cweðað: Ic hit eom, and tid genēalæcð; ne fare gē æfter him. Ne bēo gē brēgede þonne gē gesēoð gefeoht and twyrædnassa; ðās þing gebyrigeað æryst, ac nys þonne gýt ende. Ðā cwæð hē tō him: þeod ārist ongēan þeode, and rice ongēan rice; and bēoþ mycele eorþan styrunga geond stōwa, and cwealmas, and hungor, and egsan of heofone, and mycele tācna beoþ. Ac tōforan eallum þissum hig nimað ēow, and ēhtað, and syllað³ ēow on gesamnunga and on hyrdnyssa, and lædaþ ēow tō cyningum and tō dēumum for mīnum naman; þis ēow gebyraþ on gewitnesse. Nesceole gē on ēowrum heortum foresmēagan hū gē andswarian; ic sylle ēow mūd and wisdōm þām ne magon ealle ēower wiðerwinnan wiðstandan and wiðcweðan. Gē bēoð gesealde fram mæg-

¹ MS. gewurdon.² MS. gebelimpe.³ MS. syððan.

pāmpē unrihtwīsnys
rixað, manegra lufu
ācōlaþ; witodlice se þe
þurhwunað oð ende, sē
byþ hāl. And þis god-
spel byþ bodod ofer ealle
eorþan, on gewittnysse
eallum þeodum; and
þonne cymð sēo geend-
ung.

eallum on hatunge for minum naman; sōðlice sē bið hāl se þe oð ende
þurhwunað. — And on ealle þeoda ārest gebyrað beon þæt godspel gebodud.

gē specan, ac specað
þæt ēow on þære tide
geseald bið; ne synd gē
nā specende, ac se
Hālga Gāst. Sōðlice se
brōðor þone brōþor tō
deāpe sylð, and se fæder
his sunu, and þā bearn
ārisað āgēn hyra māgas,
and mid deāðe hī ge-
wæceað. And gē beoð

um, and gebrōðrum,
and cūðum, and frēond-
um, and hig ēow tō
deāðe geswencað; and
gē beoþ eallum on hat-
unga for minum naman.
And ne forwyrð ān locc
of ēowrum hēafde; on
ēowrum geþylde gē
gehealdað ēowre sāwla.

MATTHEW 24. 15–28.

Ðonne gē gesēoð þā
onsceonunge þære tō-
worpennesses þe se
witega gecwæð, Daniel,
þā hē stōd on hāligre
stōwe, ongyte se ðe hit
ræt; flēon þonne tō
muntum þā þe on Iudea
lande synt; and se þe
ys uppan hys hūse, ne
gā hē nyþyr þæt hē ænig
þing on his hūse fecce;
and se þe is on æcyre,
ne cyrre hē þæt hē hys
tunecan nyme. Wā ēac-
niendum and fēdendum
on þām dagum! Biddað
þæt ēower flēam on
wintra oððe on reste-
dæge ne gewurþe. Wit-
odlice þonne byð swā
mycel gedeorf swā næs
of middangeardes frum-
an oþ þis, nē nū ne
gewurð. And būton þā
dagas gescyrte wāerun,
nære nān mann hāl
gewordyn; ac for þām
gecorenum þe hē gecēas,
þā dagas beoð gescyrte.
Ðonne gyf ēow hwā

MARK 13. 14–23.

Ðonne gē gesēoð þære
tōworpednysse āsceon-
unge standan þār heo
ne sceal, þonne ongyte
se þe ræt; flēon þonne
on muntas þā ðe synt
on Iudea. And se ðe
is ofer þecene, ne stige
hē on his hūs, nē hē in
ne gā þæt hē āht on his
hūse nime; and se ðe
bið on æcere, ne cyrre
hē ongēan þæt hē his
rēaf nime. Wā cennen-
dum¹ on þām dagum!
Biddað þæt ðis on wintra
ne gewurðe. Sōþlice on
þām dagum beoð swylce
gedrēfednessa swylce
ne gewurdon of frymðe²
þære gesceaftes þe God
gescēop oð nū, nē nā
ne gewurpað. And gif
Drihten þās dagas ne
gescyrte, nān flāesc ne
wurde hāl; ac for þām
gecorenum þe hē gecēas,
hē gescyrte þā dagas.
And gif ēow hwylc segð:
Witodlice hēr is Crist!
Witodlice þær hē is! ne

LUKE 21. 20–24.

þonne gē gesēoð Hie-
rūsalem mid here be-
trymede, witað þæt hyre
tōworpennesses genēalæcð.
þonne flēoð on muntas
þā ðe on Iudea synt;
and nyðer ne āstigað þā
ðe on hyre middele
synt; and intō hyre ne
magon þā ðe þārūte
synt. Forþamðe þis
synt wrace dagas, þæt
ealle þing sýn gefyllde
þe āwritene synt. Sōð-
lice wā ēacnigendum
wife and fēdendum on
þām dagum! þonne bið
mycel ofþrīcednys ofer
eorðan, and yrrē þisum
folce. And hig feallað
on sweordes ecge, and
beoð hæftlingas on ealle
þeoda; Hierusalem biþ
fram þeodum fortreden
oð mægða tida sýnt
gefyllede.

[LUKE 17. 23, 24.]

And hig secgað ēow:
Hēr hē is! and, þār hē
is! Ne fare gē, nē ne

¹ MS. cennedum.² MS. frymmðe.

segð: Nū, Crist ys hēr
oþþe ðær, ne gelyfe gē
him. Þonne cumað
lēase Cristas and lēase
witegan and dōð mycle
tācn and forebēacn, þæt
ða beoþ on gedwolan
gelædde, gyf hyt beon
mæg, þe gecorene wār-

un. Witodlice ic hyt ēow foresæde. Gyf hig ēow
westene, ne fare gē ūt; gyf hig secgeað: Hēr hē
ys on þurhfērun, ne gelyfe gē. Witodlice¹ swā-
swā ligyt færð fram ēstdæle, and ætƿwð oþ westdæl,
swā byð mannes Suna tōcyme. Swā-hwār-swā
hold byþ, þader beoð earnas gegaderude.

gelyfe gē. Sōðlice lēase
Cristas and lēase wit-
egan ārisað, and wyrcað
forebēacnu tō beswic-
anne ēac, gif hit beon
mæg, þā gecorenan.
Warniað ēow; nū, ealle
þing þe ic ēow foresæde.

fyliað; witodlice swā
se ligræsc lyhtende
scinð under heofone on
þā ðing þe under heof-
onesynt, swā bið mannes
Sunu on his dæge.]

secgeað: Hēr hē ys on

[LUKE 17. 37.

. . . Swā-hwār-swā
se lichama bið, pyder
beoð earnas gegaderud.]

MATTHEW 24. 29-36.

Sōna æfter þæra daga
gedrēfyðnesse sēo sunne
byð forsworcen, and se
mōna hys lēoht ne sylð,
and steorran feallaþ of
þære heofenan, and
þære heofenan mægnu
beoþ āstyrede. And
þonne ætƿwð mannes
Suna tācn on heofonan,
and þonne wēpað ealle
eorþan mægþa; and
gesēoþ mannes Sunu
cumende on heofonan
genipon,² mid myclum
mægene and mægen-
þrymme. And hē āsent
hys englas mid býman
and mycelre stefne, and
hī gegaderigað hys ge-
corenan of fēower mid-
daneardes endum, of
heofona hēahnyssum oð
hyra gemæru. Leorn-
igeað bigspell be þām
fictreowe. Þonne hys
twig byþ hnesce, and
lēaf ācennede, gē witun
þæt sumor ys gehende;

MARK 13. 24-32.

Ac on þām dagum,
æfter þære geswenced-
nysse, bið sunne āpeos-
trod, and se mōna his
beorhtnesse ne sylð, and
heofones steorran beoð
feallende, and beoð
āstyrode þā megenu þe
on heofonum synt.
Ðonne gesēoð hī mannes
Sunu cumendne on ge-
nipum, mid mycelum
mægene and wuldre.
Þonne sent hē his englas,
and hī gaderiað his ge-
corenan of fēower wind-
um, of eorþan hēanesse
oþ heofones hēahnesse.
Leorniað ān bigspell be
þām fictreowe. Þonne
his twi biþ mearu, and
lēaf beoð ācennede, gē
witon þæt sumor is
gehende. And wite gē,
þonne ge þās ðing ge-
sēoð, þæt hē is dura
gehende. Sōðlice ic ēow
secge þæt þeos cnēores
ne gewit ærþām ealle

LUKE 21. 25-33.

And beoð tācna on
sunnan, and on mōnan,
and on steorrum; and
on eorðan þeoda for-
þriccednys, for gedrēf-
ednesse sæs swēges and
ȝða; bifigendum mann-
um for ege and anbide
þe eallum ymbehwyrfte
tō becumað; ðonne beoð
heofones myhta āstyre-
de. And þonne hig
gesēoð mannes Sunu on
lyfte cumende mid my-
celum anwalde and
mægenþrymme. Ðonne
þās þing āgynnað, be-
sēoð, and ēowre hēafdu
ūpāhebbað, forþām ðe
ēower ālysednes genēa-
læcð. Ðā sæde hē him
sum bigspel: Behealdað
þane fictbeām, and ealle
trýwa; þonne hig
wæstm brincegað, gē
witun þæt sumor ys
gehende; and þonne gē
þās þing gesēoð, witað
þæt Godes rice is ge-

¹ MS. witolice.

² MS. genipod.

and wite gē swā, þonne
gē þās þing geseoð, þæt
hē yson durum gehende.
Sōð ic secge ēow þæt
ðeos cnēorys ne gewit
ærþāmppe ealle þās þing
gewurðon; heofone and
eorpe gewitað, witodlice
mine word ne gewitað.

Nāt nān mann be þām dæge nē be þære tide, ne furðun englas, būton
Fæder āna.

þās ðing gewurðon.
Heofon and eorðe ge-
witað, witodlice mine
word ne gewitað. Be
þām dæge and þære tide
nān man nāt, nē englas
on heofone, nē mannes
Sunu, būton Fæder āna.

hende. Sōðlice ic ēow
secge þæt þeos cnēores
ne gewit ærþāmppe ealle
þās þing gewurpon.
Heofen and eorpe ge-
witaþ, sōðlice mine
word ne gewitað.

MATTHEW 24. 37-41.

Witodlice swā-swā on Noes dagum
wæs, swā byð mannes Suna tōcyme.
Swā hī wærun on þām dagum ær
þām flōde, etende, and drincynde,
and wifgende, and gyfta syllende, oð
þone dæg þe Noe on þā earce ēode;
and hī nyston ² ær þæt flōd cōm and
nam hig ealle, swā byð mannes Suna
tōcyme. Ðonne beoð twēgen on
æcyre; ān byð genumen, and oðer
byþ læfyd. Twā beoð æt cwyrne
grindende; ān byð genumen, and
oðer byþ læfed. Twēgen beoþ on
bedde; ān byð genumen, and oþer
byð læfed.

MARK 13. 33, 34.

Warniað, and waciað, and gebiddaþ
ēow; gē nyton hwænne seo tid ys.
Swā se man þe³ ælþeodilice ferde
forlēt his hūs, and sealde his þeowum
þæne anwald gehwylces weorces, and
beode þām durewearde þæt hē wacige.

MATTHEW 24. 42.

Wacigeað witodlice,
forþāmppe gē nyton on
hwylcyre tide ēower
Hlāford cuman wyle.

þe on mergen; þe-læs hē ēow slāpende gemēte,
þonne hē færinga cymð. Sōðlice þæt ic ēow secge,
eallum ic hit secge: Waciað.

MARK 13. 35-37.

Eornostlice wacigeað;
gē nyton hwænne þæs
hūses hlāford cymð, þe
on æfen, þe on midre
nihte, þe on hancrēde,

[LUKE 17. 26, 27.]

And swā on Noes dagum wæs ge-
worden, swā byð¹ mannes Suna tō-
cyme. Hig ætun, and druncon, and
wifodon, and wæron tō gyftum ge-
sealde, oð þæne dæg þe Noe on erke
ēode; and flōd cōm, and ealle for-
spilde.]

[LUKE 17. 34-36.]

... On þære nihte beoð twēgen
on bedde; ān byð genumen, and oðer
bið forlāten. Twā beoð ætgædere
grindende; ān bið genumen, and
oðer læfed. Twēgen beoð on æcere;
ān bið genumen, and oðer bið læfed.]

LUKE 21. 34, 35.

Warniaþ ēow, þe-læs ēower heortan
gehefegude sýn on oferfyllen, and on
druncennesse, and þises lifes carum,
and on ēow se færlīca dæg becume;
swā-swā grin hē becymþ on ealle þā
ðe sittað ofer eorðan ansýne.

LUKE 21. 36.

Waciað on ælcere tide,
and biddað⁴ þæt gē
wurðe sýn þæt gē þās
tōwerdan þing forlēon,
and standan beforan
mannes Suna.

¹ MS. beoð.² MS. nysðon.³ MS. om. þe.⁴ MS. bidað.

MATTHEW 24. 43, 44.

Witað þæt gyf se hiredes ealdr wiste on hwylcere tide se þeof tōwerd wære, witodlice hē wolde wacigean, and nolde geþafigan¹ þæt man hys hūs underdulfe. And forþām bēo gē gearwe, forþānðe mannes Sunu² wyle cuman on þære tide þe gē nyton.

MATTHEW 24. 45-51.

Wenst³ þū hwā sý getrýwe and glēaw þēow, pone geset hys hlāfurd ofer his hired, þæt hē him on tide mete sylle? Eadi ys se þēow þe hys hlāfurd hyne gemēt þus dōndne þonne hē cymð. Sōþ ic ēow secge þæt ofer eall þæt hē āh hē hyne gesett. Gyf se yfela þēowa ðenç on hys heortan, and cwyþ: Min hlāfurd uferað hys cyme, and āgynð bēatan hys efenþēowas, and yt and drinç mid druncenum; þonne cymþ ðæs weles hlāfurd on þām dæge ðe hē nā ne wēnþ, and on ðære tide þe hē nāt, and tōdælþ hyne, and āsett hys dæl myd liccetterum; þær byþ wōp and tōpa gristbitung.

MATTHEW 25. 14-29.

Sum man fērde on elþēodinyse, and clypode hys þēowas, and betæhte hym hys æhta; and ānum hē sealde fif pund, sumum twā, sumum ān, æghwylcum be hys āgenum mægene; and fērde sōna. Ðā fērde se þe ðā fif pund underfēng, and gestrýnde oþre fife. And ealswā se ðe þā twā underfēng gestrýnde oðre twā. Witodlice se þe þæt ān underfēng fērde, and bedelf hyt on eorðan, and behýdde hys hlāfurdes feoh. Witodlice æfter miclum fyrste cōm þæra þēowa hlāfurd, and dyhte hym gerād. Ðā com se þe ðā fif pund underfēng, and brōhte oþre fife, and cwæð:

[LUKE 12. 39, 40.

Witað þæt gif se hiredes ealdr wiste hwænne se þeof cuman wolde, witodlice hē wacude, and ne geþafude þæt man his hūs underdulfe. And bēo gē wære, forþām þe mannes Sunu cymð þære tide þe gē ne wēnað.]

[LUKE 12. 42-46.

... Hwā wenst þū þæt sý getrýwe and glēaw dihtnere, þæne se hlāfurd geset ofer hys hired, þæt hē him hwætēs gemet on tīman sylle? Eadig is se þēow þe his hlāfurd gemēt þus dōndne þonne hē cymð. Sōðlice ic secge ēow þæt hē gesett hine ofer eall þæt hē āh. Gyf þonne se þēow cwyð on hys heortan: Min hlāfurd uferað hys cyme, and āgynð bēatan þā cnihtas and þā þīnena, and etan and drincan and bēon oferdruncen; þonne cymþ þæs þēowan hlāfurd on þām dæge þe hē ne wēnð, and þære tide þe hē nāt, and tōdælþ hine, and sett his dæl mid þām ungetrēowum.]

[LUKE 19. 12, 13, 15-26.

... Sum æðelboren man fērde on fyrren land, þæt hē him rice onfēnge, and eft āgēn cōme. Ðā clypode hē his tyn þēowas, and sealde tyn pund him, and cwæð tō him: Cēapiaþ oð-þæt ic cume. ... Ðā hē āgēn cōm, and þæt rice onfēng, hē hēt clypian his þēowas þe hē þæt feoh sealde, þæt hē wiste hū mycel gehwilec gemangode. Ðā com se forma, and cwæð: Hlāfurd, þin⁴ pund gestrýnde tyn pund. þā cwæð se hlāfurd: Geblissa, þū gōða þēowa; forþām þe ðū wære on lýtlum getrýwe, þu byst anweald⁵ hæbbende ofer tyn ceastra. Ðā cōm oðer, and cwæð: Hlāfurd,

¹ MS. geþafigen.³ MS. wens.⁶ MS. andweald.² MS. sunnu.⁴ MS. þis.

Hlāfurd, fif pund þū sealdest mē; nū, ic gestrýnde oðre fife. Ðā cwæþ hys hlāford tō hym: Bēo bliþe, þū gōða þēow and getrýwa; forþāmðe þū wære getrýwe ofer lýtle þing, ic gesette þe ofer mycle; gā intō þines hlāfordes blisse. þā cōm se þe þā twā pund underfēng, and cwæð: Hlāford, twā pund þū mē sealdest; nū, ic hæbbe gestrýnyd oðre twā. Ðā cwæð hys hlāford tō hym: Geblissa, þū gōða þēowa and getrýwa; forþāmðe þū wære getrýwe ofer fēawa, ofer fela ic ðē gesette; gā on þines hlāfordes gefēan. Ðā cōm se þe þæt ān pund underfēng, and cwæð: Hlāford, ic wāt þæt ðū eart heard mann; þū ripst þær ðū ne sēowe, and gaderast þær ðū ne sprengdest; and ic fērde ofdrēd, and behýdde þin pund on eorþan; hēr þū hæfst þæt ðin ys. Ðā andswarode hys hlāford him, and cwæþ: þū yfela þēow and slāwa, ðū wistest þæt ic rýpe þær ic ne sāwe, and ic gaderige þær ic ne strēdde; hyt gebyrede þæt þū befāstest mīn feoh mynþerum, and ic nāme, þænne ic cōme, þæt mīn ys mid þām gafole. Ānmaþ þæt pund æt hym, and syl्लाð þām þe mē ðā tyn pund brōhte. Witodlice ælcon þæra þe hæfð man sylp, and hē hæfð genōh; ðam þe næfð, þæt hym þincð þæt hē hæbbe, þæt hym byð ætbrōden.

MATTHEW 26. 1-5.

Witodlice þā se Hælend hæfde ealle þās spræca geendud, þā cwæð hē tō hys leorningcnihtum: Wite gē þæt æfter twām dagum bēoþ ēastro, and mannes Bearn byð geseald þæt hē sī on rōde āhangen. Ðā wæron gesamnode þā ealdras þæra sācerda and hlāfordas þæs folces tō ðæra sācerda ealdres botle, þe wæs genemned Kaiphas; and hig hæfdon mycel gemōt, þæt hig woldon þone Hælend mid fācne besyrwan and ofslēan. Hig cwædon witodlice sume þæt hyt ne mihte bēon on þām frēolsdæge, þe-læs tō mycel styrung wurde on þām folce.

MARK 14. 1, 2.

Sōþlice þā æfter twām dagum wæron ēastron. And þā sōhton þā hēah-sācerdas and þā bōceras hū hī hine mid fācne nāmon and ofslōgon. Ðā cwædon hi: Næs nā on frēolsdæge, þe-læs þæs folces gehlūd wurde.

LUKE 22. 1, 2.

Ðā sōðlice genēalæhte frēolsdæg azimorum, se is gecweden ēastre. And þāra sācerda ealdras and þā bōceras smēadon hū hig hine forspildon; sōðlice hig ondrēdon him þæt folc.¹

¹ MS. om. sōðlice . . . folc.

MATTHEW 26.

6-13.

Ðā se Hælynd
wæs on Bethania,
on Symones hūse
þæs hrēoflan, ðā
genēalæhte him
tō sum wif sēo
hæfde box mid
dēorwyrðe sealfe,
and āgeat uppan
hys hēafud þær
hē sæt. þā gesāw-
un hys leorning-
cnihtas þæt and
wurdon gebolge-
ne, and cwædon:
Tō hwan ys þiss
forspilled? þis
mihte beon ge-
seald tō myclum
wurpe, and pearf-
um gedæled. þā
se Hælend hyt
wiste, þā cwæð
hē tō heom: Hwī
synt gē grame
þysum wife? wit-
odlice gōd weorc
hēo worhte on
mē. Symle ge
habbað pearfan
mid ēow, ac gē
nabbað mē symle.
Hēo dyde þās
sealfe on minne
lichaman þæt ic
wære gesmyryd
tō bebyrgynne. Sōð
ic secge ēow: Swā-
hwær-swā þys
godspel byð gebodud
on eallum middanearde,
byð gesæwd
on hyre gemynd
þæt hēo ðiss dyde.

MARK 14. 3-9.

And þā se Hæ-
lend wæs on Beth-
ania, on Simones
hūse ānes hrēof-
lan, and þær sæt,
þā cōm ān wif,
and hæfde hyre
sealfbox dēor-
wyrpes nardes;
and, tōbrocenum
sealfboxe, ofer his
hēafod āgēt. Sume
hit unwurðlice
forbæron, and be-
twux him sylfum
cwædon: For hwī
wæs þisse sealfe
forspillednes ge-
worden? þeos
sealf mihte beon
geseald tō prim
hund penegum,
and beon pearfum
geseald. And yr-
sydon āgēn hī. Ðā
cwæð se Hælend:
Lætað hī; hwī
synt gē hire grame?
gōd weorc hēo on
mē worhte. Sōðlice
symble gē habbað
pearfan mid ēow,
and ponne gē wyllað
gē magon him
teala dōn; mē ge
symble nabbað.
þeos sealde þæt
hēo hæfde; hēo cōm
tō smyrianne minne
lichaman on
byrgene. Sōþlice
ic ēow secge: Swā-
hwær-swā þis
godspell gebodad
bið on eallum
middanearde bið
gebodod þæt
hēo þis on his
gemynde dyde.

[LUKE 7. 36-38.

Ðā bæd hine
sum of þām sund-
orhālgum þæt hē
mid him æte. Ðā
ēode hē intō þæs
Fariseiscan hūse,
and gesæt. And
þā þæt wif þe wæs
on þære ceastre,
synfull, þā hēo
oncnēow þæt hē
sæt on þæs Fari-
seus hūse, hēo
brōhte hyre sealf-
box; and stōd wið
æftan his fēt, and
ongan mid hyre
tēarum hys fēt
þwēan, and drigde
mid hyre hēafdes
fexe, and cyste
hys fēt, and mid
sealfe smyrede.]

JOHN 12. 2-8.

Hig wrohton
him þær bēor-
scipe, and Marða
pēnode; Ladzarus
wæs ān þæra þe
mid him sæt.
Maria nam ān
pund dēorwyrðe
sealfe mid þām
wyrtembergange
þe hig nardus hātað,
and smyrede ðæs
Hælandes fēt, and
drigde mid hyre
loccan; and þæt
hūs wæs gefylled
of ðære sealfe
swæcce. þā cwæð
ān his leorning-
cnihta, Iudas
Scarioð, þe hine
belæwde: Hwī ne
sealde hēo þās
sealfe wiþ prim
hundred penegon,
þæt man mihte
syllan pearfon?
Ne cwæð hē nā
þæt, forþig þe him
gebyrode tō þām
pearfon, ac for-
þam þe hē wæs
þeof, and hæfde
scrin, and bær
þā ðing þe man
sende. Ðā cwæð
se Hælend: Læt
hig þæt hēo
healde þā oð¹
þæne dæg þe man

mē bebyrge; gē habbað symle pearfan
mid ēow, ac gē nabbað mē symle.

¹ MS. of.

MATTHEW 26. 14-16.

Ðā fērde ān of þām twelfum, þe wæs genemned Iudas se wipersaca, tō þāra sācerda ealdrum, and cwæð tō heom: Hwæt wylle gē mē syllan, and ic hyne belāwe ēow? Ðā behēton hig hym þritig scyllinga; and syþþan hē smēade geornlice þæt hē hyne wolde belāwan.

MARK 14. 10, 11.

Ðā Iudas Scarioth, þæt is wipersaca, ān of þām twelfum, fērde tō þām hēahsācerdum, þæt hē hine belāwde. þā hī þis gehfyrdon, hī fahnodon, and behēton him feoh tō syllanne; and hē smēade hū hē hine digellice sealde.

LUKE 22. 3-6.

Ðā ēode Satanas on Iudam, se wæs oðre naman Scarioth, ān of þām twelfum. þā fērde hē, and spæc mid þāra sācerda ealdormannum and duguðe ealdrum, hū hē hine him gesealde. And hig fagenydon, and him weddedon feoh tō sylenne. And hē behēt, and hē sōhte hū hē eadelicust hine, beaftan þære menego, gesealde.

MATTHEW 26. 17-20.

þā on þām forman gearcungdæge genēalæhton ðā leorningcnihtas tō þām Hæle, and þus cwædon: Hwær wylt ðū þæt wē gegearwion þe þine ðenunga tō ēastron? Ðā cwæð se Hælynd: Farað on þas ceastre tō sumum men, and secgeað him: Se lārēow segð: Mīn tima ys gehende þæt ic mid þe wyrce mīne ēastro mid minum leorningcnihtum. And þā leorningcnihtas dydon swā se Hælynd heom bebēad; and hig gegearwodon him ēasterpēnunga. On þām æfene sæt se Hælynd mid hys twelf leorningcnihtum æt gereorde.

MARK 14. 12-17.

And þām forman dæge azimorum, þā hī ēastron offrodon, his leorningcnihtas him sædon: Hwyder wylt þū þæt wē faron and gegearwian þe, þæt ðū ēastron ete? Ðā sende hē twēgen of his leorningcnihtum, and sæde him: Gāð on þa ceastre, and inc āgēnyrnð sum man berende sume wæterflaxan; folgiaþ him. And swā hwyder swā he ingæþ, secgaþ þæs huses hlāforde: Ære lārēow segð: Hwær is mīn gysthūs and mīn gereord? hwær ete ic ēastron mid minum leorningcnihtum? And hē inc geswutelað mycele healle gedæfte, and gegearwiað ūs þāra. Ðā

LUKE 22. 7-14.

Ðā cōm se dæg azimorum, on þām hī woldon hyra ēastron gewyrcean. And hē sende Petrum and Iohannem, and cwæð tō him: Farað and gearwiað ūs, þæt wē ūre ēastron gewyrcon. Ðā cwædon hig: Hwær wilt tū þæt wē gearwion? And hē cwæð tō him: Nū, þanne gē on þa ceastre gāð, ēow āgēnyrnð ān man mid wæterbūce: filigeað him on þæt hūs þe hē in gæð. And secgeað þām hūs-hlāforde: Ære lārēow þe segð: Hwær ys cumena hūs, þar ic mine ēastron wyrce mid minon leorningcnihtum? And hē ēow betæcð mycele healle gedæfte; gegearwiað þāra. Ðā fērdun hig, and gemētun swā hē him sæde, and hig gegearwudun ēastrun. And þā tima

fērdon his leorningcnihtas, and cōmon on þa ceastre, and fundon hit eall swā hē sæde; and gegearwodon þa ēastron. Sōðlice þā æfen cōm, him twelfum mid him sittendum. . .

wæs, hē sæt, and his twelf apostolas mid him.

MATTHEW 26. 21, 22. MARK 14. 17-19. LUKE 22. 21, 23. JOHN 13. 21.

And þā hī ætun hē cwæð tō him: Witodlice ic secge ēow þæt ān ēower belæwð mē. Ðā wurdon hig swiþe geunrōtsode, and ongan ānra gehwyle cweðan: Drihten, cwyst þū eom ic hyt?

... Twelfum mid him sittendum and etendum, sæde se Hælend: Sōðlice ic ēow secge þæt ēower ān þe mid mē yt gesylð mē. Ðā tō dōnne wære. Ongunnon hī beon hēr is þæs læwan hand mid mē on mýsan. . . . And hī āgunnon betwux him smēagan hwylc of him þæt tō dōnne wære. Ðā se Hælend þās þing sæde, hē wæs gedrēfed on gāste, and cýðde and cwæð: Sōþ ic ēow secge þæt ēower ān mē belæwð.

Drēorige, and betwux him cweðan: Cwyst þū eom ic hit?

MATTHEW 26. 23, 24. MARK 14. 20, 21. JOHN 13. 26.

And hē andswarode and þus cwæð: Se þe bedýpð on disce mid mē hys hand, sē mē belæwð. Witodlicemannes Sunu færþ swā hit āwriten ys be him; wā þām men þurh þone þe byþ mannes Sunu belæwed; betere wære þām men þæt hē nāfre nære ācenned.

þā sæde hē him: Ān of ēow twelfum mē sylð, se ðe his hand on disce mid me dýpð. And witodlice mannes Sunu gæð, swā be him āwriten is; wā þām menn þurh þone þe mannes Sunu geseald bið; betere him wære þæt sē man ācenned nære.

Se Hælend him andswarode and cwæð: Hē ys se ðe ic ræce bedýpedne hlāf. . . .

LUKE 22. 22.

And witodlicemannes Sunu gæþ æfter¹ þām-ðe him forestihtud wæs; þeah-hwæðere wā þām men þe hē þurh geseald bið!

MATTHEW 26. 25.

þā cwæð Iudas, þe hyne belæwde: Cwyst þū, lārēow, hwæðer ic hyt si? Ðā cwæð se Hælend: þū hyt sædest.

JOHN 13. 26, 27.

. . . And þā-þā hē bedýpte þæne hlāf, hē sealde hyne Iudas Scariothe. And þā, æfter þām bitan, Satanas ēode on hyne. Ðā cwæð se Hælend tō him: Ðō raðe þæt þū dōn wylt.

MATTHEW 26. 31-33.

Ðā sæde se Hælend heom: Ealle gē wurpað geuntrēowsode on mē on þysse nihte; hyt ys āwriten: þurh þæs hyrdes slege byð sēo heord tōdræfed. Witodlice æfter-þām-þe ic of dēaþe ārise, ic cume tō ēow on Galilea. Ðā andwyrde Petrus him, and þus cwæð: Ðeah-þe hig ealle geuntrēowsion on þē, ic nāfre ne geuntrēowsige.

MARK 14. 27-29.

Ðā cwæð se Hælend: Ealle gē beoð geuntrēowsode on þisse nihte; for-þāmp e hit āwriten is: Ic slēa þæne hyrde, and beoð² þā scēp tōdræfed; ac æfter-þām-þe ic ārise, ic cume beforan ēow on Galileam. þā sæde Petrus him: þeah ðē ealle swicion, ne swigice ic þē nā.

¹ MS. æfer.

² MS. beon.

MATTHEW 26. MARK 14. 30, 31. LUKE 22. 34. JOHN 13. 38.
 34. 35. Ðā cwæð se Ðā cwæþ hē: Se Hælend him
 þā cwæð se Hælend: Sôþlice Ic secge þē, Pe- andswarode and
 Hælend: Sôð ic ic þē secge þæt trus, ne cræwþ se cwæð: Ðin lif þū
 secge þē þæt on ðū on þisse nihte hana tō-dæg ær sylst for mē? Sôð
 pissere nihte, ær- ær hana tuwa þū mē ætsæcst. ic þē secge: Ne
 þamþe cocc crāwe, crāwe, þriwa wið- cræwþ se cocc ær
 þriwa þū wiðsæcst sæcst min. And ðū wiðsæcst mē þriwa.
 min. Ðā sæde hē þæs ðē mære
 Petrus him: Wit- spræc: And þeah mē gebyrige mid þē tō sweltanne,¹ ne
 udlice þeah-þe ic ætsace ic þin. And swā hi cwædon ealle.
 seyle sweltan mid
 þē, ne wipsace ic þin. Gelice þam cwædon ealle ðā ôpre leorningcnihtas.

MATTHEW 26. 26-29. MARK 14. 22-25. LUKE 22. 18-20 (trans-
 posed).
 Witodlice þā hig Him þā etendum, And hē onfēnge hlāfe,
 ætun, se Hælend nam āfēng se Hælend hlāf, and þancude, and him
 hlāf, and hyne geblēt- and hine blētsiende, and þancude, and him
 sode, and bræc, and bræc and sealde him, sealde, and cwæð: Ðis
 sealde hys leorning- and þus cwæð: Nimað; is min lichama, se is for
 cnihtum, and cwæð: ðis ys min lichama. ēow geseald; dōð þis on
 Onfōþ and etað; þis ys And onfēng calice, and min gemynd.
 min lichama. And hē Gode þancas dyde, and And swā
 genam þone calic, þanc- and sealde him, and ealle ēac þæne calic, syððan
 iende, and sealde hym, him of druncon. þā hē geeten hæfde, and
 þus cweþende: Drincað sealde him, and ealle cwæð: Ðes calic is niwe
 ealle of þisum; þis is min blōd þære niwan cýðnesse, þæt bið for
 witodlice ic secge ēow of þyses wingeardes se bið for ēow āgoten.
 þæt ic ne drince heonun- cyne oð þone dæg þonne ic hine niwne drince
 forð of þysum eorðlican on Godes rice.
 wine ær þam dæge þe ic drince þæt niwe mid ēow on mines Fæder rice.

MATTHEW 26. MARK 14. 26. LUKE 22. 39. JOHN 13. 1.
 30. And, gecweden- And, æfter ge- þā se Hælend
 Ðā hig hæfdon um lofe, hī ferdon wunan, hē ūtode þas þing cwæð,
 heora lofsang ge- on Elebergena on þæne munt þā ēode hē ofer
 sungenne, þā ferd- munt. Oliuarum, þæt is ðā burnan Cedron,
 don hig uppan Elebergena; and ðær wæs ān
 Oliuetes dūne. his leorningcnihtas him fyligdon. wrytūn, intō þam
 hē ēode, and his leorningcnihtas.

¹ MS. sweltene.

MATTHEW 26. 36-46.

Ðā cōm se Hælynd mid him on þone tūn ðe is genemned Geze-
mani. And sǣde hys leorningcnihtum: Sittað hēr oð-
pæt ic gā hidergeond, and mē gebidde. And hē genam Petrum,
and Zebedeus twēgen suna, and ongan unrōtsian and bēon unrōt.
Ðā sǣde se Hælynd heom: Unrōt ys min sǣwl oþ ðeað; gebidaþ hēr,
and waciað mid mē. And þā hē wæs lǣthwōn þanon āgān, hē
āfēoll on hys ansýne, and hyne gebæd, and þus cwæð: Fæder mīn,
gyf hyt bēon mæge, gewite þes calic fram mē; þēah-hwæþere nā
swā-swā ic wylle, ac swā-swā þū wylt. And hē cōm tō hys leorning-
cnihtum, and hē gemette hig slæpende. And hē sǣde Petre: Swā, ne
mihton gē nū wacian āne tid mid mē? Waciaþ and gebiddað ēow, þæt
gē in ne gān on costunge; witodlice se gāst is hræd, and þæt flǣsc
ys untrum. Eft oþre siðe hē fērde, and hyne gebæd, and cwæp: Mīn
fæder, gyf þes calic ne mæge gewitan būton ic hyne drince, gewurpe
þīn willa. And hē cōm eft, and gemette hig slæpende; sōðlice heora ēagan
wǣron gehefegode. And hē forlēt hig eft, and fērde, and hyne gebæd
þryddan siðe, cweþende þæt ylce gebed. þā cōm hē tō hys leorningcnihtum,
and sǣde heom: Slāpað eallunga, and restað ēow; nū genēalǣcþ sēo tid,
and mannes Sunu byð geseald on synfulra hand. Ārisað, uton faran; nū
genēalǣcð se þe mē belǣwð.

MARK 14. 32-42.

þā cōmon hi tō ānum tūne þæs nama wæs Gezemani. And hē cwæð tō his leorningcnihton: Sittað hēr oð-
pæt ic mē gebidde. And hē nam þā mid him Petrum and Iacobum
and Iohannem; þā ongan hē forhtian and sǣrgian. And sǣde him: Unrōt
is mīn sǣwl oð ðeað; gebidað hēr and waciað. Ðā hē lǣthwōn
forðstōp, hē āstrehte hine ofer þā eorðan; and hē bæd, gif hit
bēon mihte, þæt hē on þære tide fram him gewite. And þā cwæð
hē: Abba, þæt is Fæder on ūre geþeode, ealle þing þē synt mihtig-
lice; āfyr þysne calic fram mē; ac nā þæt ic wylle, ac þæt þū. þā
cōm hē, and funde hī slæpende; and cwæð tō Petre: Simon, slæpst
þū? ne mihtest ðū āne tide wacian? Waciað and gebiddað, þæt gē on
costnunge ne gān; witodlice se gāst is gearu, ac þæt flǣsc is untrum.
And eft hē gebæd þā ylcan spræce. And þā hē hine eft āgēnbewende,
hē funde hī slæpende: hyra ēagan wǣron gehefegode, and hī nyston hwæt hī
him andswaredon. Ðā cōm hē þriddan siðe, and sǣde him: Slāpað nū
and restað; genōh hit ys; tima ys cumen; nū is mannes Sunn geseald
on synfulra handa. Ārisaþ, uton gān; nū is gehende se ðe mē sylð.

LUKE 22. 40-46.

And þā hē cōm tō þære stōwe, hē sǣde him: Gebiddað þæt gē on costnunge ne gān. And hē wæs fram him ālocen swā mycel swā is ānes stānes wyrp; and, gebigedum cnēowum, hē hine gebæd, and cwæð: Fæder, gif þū wylt, āfyr þysne calic fram mē; þēah-hwæðere ne gewurðe mīn willa, ac þīn. þā ætýwde him Godes engel of heofone, and hine gestrangode. And hē wæs on gewinne, and hine lange gebæd; and his swāt wæs swylce blōdes dropan on eorðan yrnende. And þā hē of gebede ārās, and cōm tō his leorningcnihtum, hē hig funde slæpende for unrōtnesse. And hē sǣde him: Hwī slāpe gē? ārisað, and biddað þæt gē on costunge ne gān.

MATTHEW 26. 47-49.

Ðā hē pās pingspræc,
pā cōm Iudas, ān of
pām twelfum, and micel
folc mid hym mid
swurdum and sahlum,
āsende fram pāra sācer-
da ealdrum and pæs
folces ealdrum. Se þe
hyne belæwde sealde
heom tæcn, and cwæp:
Swā - hwæne - swā ic
cysse, sē hyt is; nimaþ
hyne. And hē genēa-
læhte hrædlice tō pām
Hælende, and cwæð:
Hāl bēo þū, lārēow; and hē cyste hyne.

MARK 14. 43-45.

Him pā ðā gýt sprec-
endum, cōm Iudas
Scarioth, pæt ys wiþer-
saca, ān of pām twelfum,
and mid him mycel
menegeo mid swurdun
and mid sahlum, fram
hēahsacerdum, bōcer-
um, and ealdrum. Sōð-
lice his lāwa him tæcn
sealde, and pus cwæð:
Swā hwylcne swā ic cysse, hē hit is; nimað, and
lædað hine wærlice. And sōna swā hē cōm, hē
genēalæhte him tō, and cwæp: ¹ Lārēow; and
cyste hine.

LUKE 22. 47, 48.

Him pā pā gýt sprec-
endum, pā cōm pæt
wered, and him tōforan
ēode ān of pām twelfum,
se wæs genemned Iudas;
and hē genēalæhte pām
Hælende, pæt hē hine
cyste. Ðā cwæð se
Hælend: Iudas, mannes
Sunu þū mid cossesylst?

MATTHEW 26.

50-54.

Ðā cwæð se
Hælend tō him:
Eālā frēond, tō
hwān becōme² þū?
Ðā genēalæhton
hig, and pone
Hælend genāmon.
Witodlice ān
pāra þe mid pām
Hælende wæs
ābræd hys swurd,
and āslōh of ānys
pāra sācerda eal-
dres þēowan ēare.
Ðā cwæð se Hæl-
end tō hym: Dō
þin swurd on hys
scæpe; witodlice
ealle pā ðe swurd
nymað, mid swurde
hig forwurpað.
Wenst þū pæt ic
ne myhte biddan
minne Fæder pæt
hē sende mē nū
mā þonne twelf
ēorydu engla?
Hū magon bēon
gefyllede pā hālgan
gewritu þe be mē
āwritene synt?

MARK 14. 46, 47.

And hī hyra
handa on hine
wurpon, and nām-
on hine. Sōðlice
ān of pām þe
ðār embeūton
stōdon his swurde
ābræd, and slōh
pæs sācerdes
pāra þe mid pām
Hælende wæs
ēare ofācearf.

LUKE 22. 49-51.

Ðā gesāwon pā
ðe him ābūtan
wæron pæt pær
tōwerd wæs, and
cwædon: Driht-
en, slēa wē mid
swurde? Ðā slōh
hyra ān pāra sāc-
erda ealdres þēow,
and his swýðre
ēare ofācerf. Ðā
andswarude se
Hælend: Lætað
pus. And ðā hē
æthrān hys ēare,
hē hyt gehælde.
Dō þin swurd on
his scwæðe; pone
calic þe mīn Fæder
mē sealde, ne
drince ic hine?

JOHN 18. 10-12

(transposed).

Ðæt folc, and
se ealdor, and
pāra Iudea ðegn-
as nāmon ðæne
Hælend, and
bundon hine. —
Witodlice Simon
Petrus atēah his
swurd, and slōh
ðæs bisceopes
þēowan, and ācerf
him of pæt swýðre
ēare; pæs þēowan
nama wæs Malch-
us. Ðā cwæð se
Hælend tō Petre:

forpām pus hyt gebyrað tō bēonne.

¹ MS. cū.² MS. becom.

MATTHEW 26. 55, 56.

On þære tide cwæð se Hælend to þām folce: Eallswā to þeofe gē synt cumene, mid swurdum and mid sahlum, mē to nymenne; dæghwamlice ic sæt mid ēow on þām temple, and lārde ēow, and gē mē ne nāmon. Ðis eall ys geworden þæt ðæra witegenahālgan gewritu sȳn gefyllede. Ðā flugon ealle þā leorningnihtas, and forlēton hyne.

MARK 14. 48-52.

þā cwæð se Hælend him andswariende: Swā-swā to ānum sceað-an gē fērdon mid swurd-on and trēowum, mē gefōn? þonne ic dæghwamlice mid ēow wæs, on temple lārende, and gē mē ne nāmon; ac þæt þā gewritu sȳn gefyllede. Ðā forlēton his leorningnihtas ealle hine, and flugon. Sum iungling him fyligde, mid ānre scȳtan be-

wæfed, nacod; and hī nāmon hine. Ðā, āworpenre þære scȳtan, nacod hē him fram flēah.

LUKE 22. 52, 53.

Ðā cwæð se Hælend to þām ealdormannum, and to þām witum and þæs temples ealdrum: Gē fērdon swā-swā to ānum sceaðan mid swurdum and mid sahlum, þæt gē mē gefēng-on. Ðā ic wæs dæg-hwamlice on temple mid ēow, ne āpenedon gē ēower handa on mē; ac þis is ēower tid, and þȳstra auweald.

MATTHEW 26. 57, 58, 69-75.

And hig genām-on þone Hælend, and læddon hyne to Caiphan, þæra sācerda ealdre, þær ðā bōceras and þā ealdras gesamnode wæron. Petrus hym fylide feorranne, oð hē cōm to þæra sācerda ealdres botle; and hē in-ēode, and sæt mid þām pēnum, þæt hē gesāwe þone ende. . . . Petrus soðlice sæt ūte on þām cafertūne; þā cōm to hym ān pīnen þæs hēah-sācerdes; and þā hēo geseah Petrum wyrmente, þā cwæð hēo: þū wære mid ðām Hælynde. And hē wiðsōc beforan eallum, and cwæð:

MARK 14. 53, 54, 66-72.

And hī læddon þæne Hælend to þām hēahsācerde; and cōmon ealle sācerdas and bōceras and ealdras tōgædere. Petrus him fyligde feorran oþ ðæs hēah-sācerdes cafertūn; and hē sæt mid þām pēnum, and wyrnde hine æt þām fyre. . . . And þā Petrus wæs on cafertūne, þā cōm to him ān pīnen þæs hēah-sācerdes; and þā hēo geseah Petrum wyrmente, þā cwæð hēo: þū wære mid ðām Nazareniscan Hælynde. Ðā ætsōc hē, and cwæð:

LUKE 22. 54-62.

Ðā nāmon hig hine, and læddon to þæra sācerda ealdres hūse; and Petrus fyligde feorran. And Petrus wæs mid him on middan þām cafertūne, þār hig æt þām fyre sēton. Ðā hine geseah sum pīnen æt lēohte sittende, and hine behēold, þā cwæð hēo: And þes wæs mid him. Ðā ætsōc hē, and cwæð: Ealā wif, ne can ic hyne. And þā embe lȳtel hine geseah oðer, and cwæð: þū eart of him. Ðā cwæð Petrus: Ealā mann, ic ne eom. And þā æfter lȳtlum fæce,

JOHN 18. 13-18, 25-27.

And læddon hine ārest to Annan; sē wæs Caiphas swēor, and se Caiphas wæs ðæs gēares bisceop. Witodlice Kaiphas dihte ðām Iudeon, and cwæð þæt hyt wære betere þæt ān man swulte for folc. Simon Petrus fylide þām Hælynde, and oðer leorningcniht; se oðer leorningniht wæs ðām bisceope cūð. And hē ēode in mid þām Hælynde on ðæs bisceopes cauertūn; Petrus stōd æt ðære dura þære. þā ēode se leorn-

Nāt ic hwæt þū Ic nāt, nē ne can, swylce ānre tide, ingeniht ūt þe segst. Ðā hē ūt- hwæt þū segst. sum oðer sēðde ēode of þære dura. And hē ēode þā and cwæð: Sōðlice and cwæð: Sōðlice þes wæs mid him; þes wæs mid him; witodlice hē is and se hana crēow. Eft þā hine ge- Galileise. Ðā cwæð Petrus: Ealā man, nāt ic hwæt þū segst. And þā hig þæt spræcon, samninga se hana crēow. þā Driht- en bewende hine, and beseah tō Petre; ðā gemun- de Petrus Driht- nes wordes þe hē cwæð, þæt: Ðū min ætsæcst priwa tō- dæg, ær se hana crāwe. Ðā ēode Petrus ūt, and bit- erlice wēop. ingeniht ūt þe wæs ðæs bisceopes cūða, and cwæð tō ðære dureþinene, and lādde Petrum inn. Ðā cwæð sēo duruðinen tō Pe- tre: Cwyst ðū eart ðū of ðyses leorn- ingenihtum? Ðā cwæð hē: Nicc; ne eom ic. Ðā þeowas and ðā þegnwas stōdon æt ðām glēdon and wyrmdon hig, for- þām hit was ceald; witodlice Petrus stōd mid him and wyrmd hýne. . . . And Symon Petrus stōd and wyrmd hýne; ðā cwædon hī tō him: Cwyst þū eart þū of his leorningcnihton? Hē wiðsōc, and cwæð: Ic ne eom. Ðā cwæð ān ðæs bisceopes þeowena, hys cūða þæs ēare slōh Petrus of: Hū ne geseah ic ðē on ðām wyrtūne mid hym? Petrus þā eft wiðsōc; and sōna se cocc crēow.

MATTHEW 26. 59-62.

Witodlice þāra sācerda ealdras, and eall þæt gemōt, sōhton lēase saga ongēn þone Hālend, ðæt hig hýne tō deāpe sealdon; and hig ne mihton nāne findan, ðā-þā manega mid lēasum onsagum genēalwhton. þā æt nehstan cōmon twēgen þāra lēogera, and cwædon: Ðes sāde: Ic mæg tōwurpan Godes templ, and æfter þrým dagum hyt eft getim-

MARK 14. 55-60.

þā hēasācerdas sōhton, and eall geþeaht, tāle āgēn þone Hālend, þæt hī hine tō deāðe sealdon; and hī ne fundon. Manega sædon lēase gecyðnysses āgēn hine, and þa cyð- nessa nāron þæslice. Ðā arison sume, and sædon lēase cyðnesse āgēn hine, and þus sædon: Sōðes wē gehýrdon hine secgan: Ic tōwurpe þis handworhte tempel, and æfter

¹ MS. tua.

brigean. Ðā ārās se ealdor þāra prim⁷ dagum ic oðer unhandworht
 sācerda, and cwæð: Ne andwyrstst getimbrie. And hyra cýpnys næs
 þū nān þing ongēn þā ðe þiss ðe þæslíc. þā ārās sum hēahsācerd on
 onsecegað? hyra midlene, and āhsode þāne Hæl-
 end: Ne andswarast þū nān ðing āgēn þæt þās þe onwurpað?

MATTHEW 26. 63-68.

Se Hælend suwode. þā se ealdor þāra sācer-
 da cwæð: Ic hālsige þē
 ðurh pone lyfiendan God
 þæt ðū secge ūs gyf þū
 sý Crist, Godes Sunu. Ðā
 cwæð se Hælend
 him tō: þæt ðū sǣdest;
 sōð ic ēow secge: Æfter
 þyson gē gesēoð mannes
 Bearn sittende on þā
 swiðran healfe Godes
 mægenþrymmes, and
 cumendne on heofones
 wolcnum. Ðā þāra sāc-
 erda ealdor slāt hys
 āgyn rēaf, and cwæð:
 þis ys bysmorspræc; tō
 hwi wilnige wē ānigre
 oþresage? nū gē gehýrd-
 on of hym gytlíce
 spræce; hwæt ys ēow nū
 gepūht? Hig andwerd-
 on ealle and cwædon:
 Hē is deāpes scyldig.
 þā spǣtton hig on hys
 ansýne, and bēoton hyne
 mid heora fýstum; sume
 hyne slōgon on his an-
 sýne mid hyra brādum handum, and cwædon: Sege ūs, Crist, hwæt is sē
 þe ðe slōh?

MARK 14. 61-65.

Hē suwode, and nāht
 ne andswarode. Eft
 hine āxode se hēah-
 sācerd: Eart þū Crist,
 þæs geblētsodan Godes
 Sunu? Ðā sǣde se
 Hælend: Ic eom; and
 gē gesēoð mannes Sunu
 on swýðran healfe sittan
 his mægenes, and cum-
 ende mid heofones
 genipum. Ðā cwæp¹
 se hēahsācerd, his rēaf
 slitende: Hwigewilnige
 wē gýt cýðera? gē ge-
 hýrdon his bysmer;
 hwæt pincð ēow? Ðā
 hyrwdon hī ealle hine,
 and cwædon þæt hē
 wære deāðes scyldig.
 And sume āgunnon him
 on spǣtan, and ofer-
 wrēon his ansýne; and
 mid fýstum hine bēoton,
 and him tō cwædon:
 Ārǣd. And þā ðenas
 hine mid handum bēot-
 on.

LUKE 22. 63-65, 67-71
 (transposed).

Sege ūs gif þū sý Crist.
 Ðā cwæp hē: þeah ic
 ēow secge, gē mē ne ge-
 lýfaþ; þēh ic ēow āhsige,
 gē ne andswariað mē,
 nē ne forlǣtað. Heon-
 unforð bið mannes Sunu
 sittende on Godes mæ-
 nes swýðran healfe. Ðā
 cwædon hig ealle: Eart
 þū Godes Sunu? Ðā
 cwæð hē: Gē secgað
 þæt ic eom. And hig
 cwædon: Hwi gyrne
 wē gýt gewitnesse? sylfe
 wē gehýrdon of his
 mūðe. — And þā ðe
 þone Hælend hēoldon
 hine bysmrodon. and
 bēoton; and oferwrug-
 on his ansýne, and
 þurhsun his nebb, and
 āhsodon hine: Ārǣd,
 hwylc is se ðe þe slōh?
 And manega oðre þing
 hig him tō cwædon
 dysigende.

MATTHEW 27.

MARK 15. 1-5.

LUKE 23. 1-5.

JOHN 18. 28, 33,

1, 2, 11-14.

þā sōna on Ðā ārās eall 37, 38.
 Witodlice þā hyt mergen worhton hyra menegeo, Ðā gelæddon hī
 morgen wæs, ðā þā hēahsācerdas and læddon hine þone Hælend tō
 worhton ealle hyra gemōt mid tō Pilate. And Caiphan on þæt
 þāra sācerda eald- ealdrum, and bōc- āgunnon hyne dōmern; hit wæs
 ras gemōt, and erum, and eallum wrēgan, and þā morgen. . . .

¹ MS. cū.

þæs folces ealdras, werodum, and ongen þone Hælend, þæt hig hyne deaþe belæwdon. And hig læddon hyne gebundenne, and sealdon hyne þām Pontiscēan Pilate, þām dēman. . . . þā stōd se Hælend beforan þām dēman; and se dēma hyne āxode, þus cweðende: Eart ðū Iudea cyning? þā cwæð se Hælend: þæt ðū segst. And mid-þy-ðe hyne wrēgdon þāra sacerda ealdras and þā hlāfordas, nān þing hē ne andswarode. Ðā cwæð Pilatus tō him: Ne gehyrst þū hū fela sagena hig ongen þe secgeað? worde, swā þæt se dēma wundrode swiþlice.

werodum, and læddon þāne Hælend gebundenne, and sealdon hine Pilato. Ðā āxode Pilatus hine: Eart þū Iudea cynincg? þā andswarode hē him: þū hit segst. Ðā wrēgdon hine þā hēahsacerdas on manegum þingum. Eft Pilatus hine āxode: Ne andswarast þū nān þing? lōca hū mycelum hī þe wrēgeað. Ðā ne andswarode se Hælend him nā mære, swā þæt Pilatus wundrode.

cwædon: Ðisne wē gemetton forhwyrfende ure þeode, and forbēodende þæt man þām cāsere gafol ne sealde, and segð þæt hē sī Crist, cining. Ðā āhsode Pilatus hine: Eart þū Iudea cining? Ðā andswarode hē: þū hit segst. þā cwæp Pilatus tō þām ealdrum and þām werede: Ne finde ic nāne intingan on þysum men. Ðā hlýddon hig, and cwædon: Hē āstyrað þis folc, lārende þurh ealle Iudeam, āgynnende of Galilea oð hyder.¹

Ðā ēode Pilatus eft intō þām dōm-erne, and clypode ðāne Hælend, and cwæð tō him: Eart ðū Iudea cining? . . . Ðā cwæð Pilatus tō him: Eart ðū witodlice cyning? Se Hælend him andswarode and cwæp: Ðū hit segst þæt ic eom cyng. . . . þā ēode hē eft ut tō þām Iudeon, and cwæð tō him: Ne funde ic nāne gylt on ðyson menn.

And hē ne andwerde mid nānum

MATTHEW 27. 15-18, 20.

Hig hæfdon heom tō gewunan tō heora symboldæge þæt se dēma sceolde forgyfan þām folce ænne forwyrhtne mann, swylcne hig habban woldon. Hē hæfde þā sōðlice ænne strangne þeofmann gehæftne, se wæs genemned Barrabas. þā þæt folc gesamnod wæs,

MARK 15. 6-11.

On symmeldæge wæs his gewuna þæt hē him forgæfe ænne gebundenne, swā hwylcne swā hī bædon. þā bædon hī Barraban, se wæs gebunden mid þām ræplingum, se þurh swic-cræft manslyht geworhte. And þā hē fērde, þā ongan sēo menegeo hine biddan, swā hēo symle dyde. Ðā cwæð Pilatus: Wyll

LUKE 23. 16-19.

ic hine gebērne forlæte. Niede hē sceolde him forgyfan ænne tō hyra frēolsdæge. þā hrȳmde eall þæt folc ætgædere, and cwæp: Nim þisne, and forgyf us Barraban; sē wæs forsumere twyrædnesse and manslyhte on cwertern āsend.

JOHN 18, 39, 40.

Hit ys ēower gewuna þæt ic forgyfe ēow ænne man on ēastron; wyll gē þæt ic forgyfe ēow Iudea cyning? Hig clypodon ealle, and cwædon: Nā ðysne, ac Barrabban. Witodlice Barrabas wæs þeof.

Wylle Hē wiste þæt ðurh

¹ MS. om. Galilea oð hider.

þā cwæð Pilatus: andan hine sealdon þā hēahsācerdas. þā āstyredon þā Hwæper wylle gē bisecepas þā menegu, þæt hē him Barraban forgefe.

þæt ic ēow āgyfe,

þe Barrabban, ðe pone Hælynd, ðe is Crist gehāten? Hē wiste sōðlice þæt hig hyne for andan him sealdon. . . . Ðā lærdon þāra sācerda ealdras and þā hlāfordas þæt folc þæt hig bādon Barrabban, and pone Hælynd ¹ fordydon.

MATTHEW 27. 21-23,
26.

Ðā andwyrde se dēma and sǣde heom: Hwæperne wylle gē þæt ic forgyfe ēow of þisum twām? Ðā cwædon hig: Barrabban. þā cwæð Pilatus tō heom: Witodlice hwæt dō ic be þām Hæleende, þe is Crist genemned? Ðā cwædon hig ealle: Sý hē on rōde āhangen. Ðā cwæð se dēma tō heom: Witodlice hwæt yfeles dyde þes? Hi ðā swiþor clypodon, þus cweðende: Sý hē āhangen. . . . Ðā forgeaf hē hym Barrabban. . . .

MARK 15. 12-15.

Eft Pilatus him andswarode: Hwæt dō ic be Iudea cyninge? Hi eft hrýmdon, and cwædon: Hōh hine. Ðā sǣde Pilatus: Hwæt yfeles dyde hē? Hi þæs þe mā clypedon: Āhōh hine. Pilatus wolde þā ðām folce gecewēman, and forgef him Barrabban. . . .

LUKE 23. 20-23, 25.

Eft spæc Pilatus tō him, and wolde forlǣtan þāne Hælend. Ðā hrýmdon hig, and cwædon: Āhōð hine, āhōð hine. Ðā cwæð hē tō him þriddan sīðe: Hwæt dyde þes yfeles? ne gemette ic nān þing yfeles on þissum men, þæt hē si dēapes scyldig; ic hine þrēage, and forlǣte. And hig āstōdon, and mycelre stefne bādon þæt hē wære āhangen; and hyra stefna swiðredon. . . . And

hē forgef him þāne þe wæs for manslyhte and sumere sace on cwerterne, pone hi bādon; and þāne Hælend hē sealde tō hyra willan.

MATTHEW 27. 26-30.

. . . And pone Hælynd hē lēt swingan, and sealde heom tō āhōnne. þā underfēgon þæs dēman cempan pone Hælynd on ðām dōmerne, and gegaderodon ealne pone ðrēat tō heom. And unscrýddon hyne hys āgenum rēafe, and scrýddon hyne mid weolcenrēadum scyccelse; and wundon cynehelm of þornum, and āsetton ofer hys hēafod, and hrēod on hys swiðran; and bigdon heora cnēow be-

MARK 15. 15-19.

. . . And sealde him pone Hælend beswungenne, þæt hē āhangen wære. þā læddon þā cempan hine on þæs dōmernes cafertūn, and hī tōsomne eall werod clypedon. And scrýddon hine mid purpuran, and him on setton þyrnenne helm āwundenne; and ongunnon hine þus grētan: Hāl wes þū, Iudea cyning. And bēoton hine on þæt hēafod mid hrēode, and spǣtton him on; and heora cnēow bigdon and hine geēaðmēddon.

JOHN 19. 1-3.

Ðā nam Pilatus pone Hælend, and swang hyne. And þā þēnas wundon þyrnenne cynehelm, and āsetton hyne on his hēafod, and scrýddon hyne mid purpuran rēafe; and hī cōmon tō hym, and cwædon: Hāl bēo ðū, Iudea cyning. And hī plǣtton hyne mid hyra handum.

foran him, and bysmorudon hyne, þuss cweþende: Hāl wes þū, Iudea cyning. And spǣtton on hyne, and nāmon hrēod, and bēoton hys hēafod.

¹ MS. hēlyn.

MATTHEW 27. 31.

And æfter-þām-pe hig hyne þus bysmerodon, hig unscrýddon hyne þām scyccelse, and scrýddon hyne mid hys āgenum rēafe, and læddon hyne tō āhōnne.

MARK 15. 20.

And syððan hī hine bysmrydon, unscrýddon hine þām purpuran, and scrýddon hine mid his rēafum, and læddon hine þæt hī hine āhēngon.

JOHN 19. 16, 17.

. . . Ðā nāmon hȳ þone Hælend, and tugon hine út; and bæron his rōde mid him. . .

MATTHEW 27. 32.

Sōþlice ðā hig út-fērdon, þā gemētton hig ænne Cyreniscne man, cumende heom tōgēnes, þæs nama wæs Symon; þone hig nýddon þæt hē bære hys rōde.

MARK 15. 21.

And genýddon sumne wegfērendne, Simonem Cireneum, cumende of þām tune, Alexandres fæder and Rufi, þæt hē his rōde bære.

LUKE 23. 26.

And þā hig hine læddon, hī gefēngon sumne Cyreniscne, Simonem, se cōm of þān tūne, and þā rōde him on set-ton, þæt hē hī bære æfter þām Hælende.

MATTHEW 27.

MARK 15. 22, 23.

LUKE 23. 33.

JOHN 19. 17.

33, 34.

Ðā comon hig on þā stōwe þe ys genemned Golgotha, þæt is : Hēafodpannan stōw. And hig sealdon hym win drincan wið gealan¹ gemenged ; and þā hē hys onbyrigde, þā nolde hē hyt drincan.

And hī læddon hine on ðā stōwe Golgoða, þæt is on ūre geþēode gereht : Hēafodpanna stōw. And sealdon him gebiterod win, and hē hit ne onfēng.

And syððan hig cōmon on þā stōwe þe is genemned Caluarie, þæt is : Hēafodpannan stōw. . .

. . . On þā stōwe þe ys genemned Hēafodpannan stōw, and on Ebreise Golgotha.

MATTHEW 27. 35-38 (transposed).

MARK 15. 24, 26, 27 (transposed).

LUKE 23. 33, 34, 38.

JOHN 19. 18, 19, 20, 23, 24 (transposed).

Ðā wæron āhangen mid hym twēgen sceapan, ān on þā swiðran healfe, and oðer on þā wynstran.—Sōþlice æfter-þām-pe hig hyne on rōde āhēngon, hig tōdældon hys rēaf, and wurpon hlot pærofer, þæt wære gefylled þæt

And hī āhēngon mid him twēgen sceaðan, ānne on his swyðran healfe, and oþerne on his wynstran.—And þā hī hine āhēngon, hī dældon his rēaf, and hlotu wurpon, hwæt gehwā nāme.—And ofer-gewrit his gyltes

. . . þær hig hine hēngon, and ānne sceapan on his swiðran healfe, and oðerne on his wynstran. . . Sōðlice hig dældon hys rēaf, and wurpon hlotu. . . Ðā wæs his ofer-gewrit ofer hine āwriten Grēciscum stafum and

þær hī hyne āhēngon, and twēgen oðre mid him, on twā healfa, and þæne Hælend on mid-dan.—Ðā þā cempan hine āhēngon, hī nāmon his rēaf, and worhton fēower dēlas, ælcon cemp-

¹ MS. eallan.

ðe gecweden wæs wæs āwriten: Ebreiscum: þis an ānne dæl,
 þurh ðone witeg- IUDEA CYNING. IS IUDEA CYNING. and tune can; sēo
 an, and þus cwæð: tunece wæs un-

Hig tōdældon heom mine rēaf, and ofer mine rēaf hig
 wurpon hlot. And hig behēoldon hyne sittende; and eall āwefen. Ðā
 hig āsetton ofer hys hēafod hys gylt, þuss āwritenne: cwædon hī him
 Ðis ys se HÆLYND, IUDEA CYNING. betwēonan: Ne
 slite wē hȳ, ac

uton hlēotan hwylces ūre ¹ hēo sȳ; þæt þæt hālige gewrit sȳ gefylled þe þus
 cwyþ: Hī tōdældon him mine rēaf, and ofer mine rēaf hī wurpon hlot; and
 witodlice þus dydon þā cempa. — Witodlice Pilatus wrāt ofergewrit, and
 sette ofer his rōde; þær wæs on gewriton: þis ys se NAZARENISCEA HÆL-
 END, IUDEA CYNING. . . . Hit wæs āwriten Ebreiscon stafon, and Grēcisceon,
 and Leden stafon.

MATTHEW 27. 39-44.

Witodlice þa wegfēr-
 endan hyne bysmered-
 on, and cwehton heora
 hēafod, and cwædon:
 Wā þæt ðes tōwyrpð
 Godes templ, and on
 þrim dagum hyt eft
 getimbrað! Gehæl nū
 þē sylfne; gyf þū sȳ
 Godes Sunu, gā nyper
 of þære rōde. Eac þæra
 sācerda ealdras hyne
 bysmeredon, mid þām
 bōcerum and mid þām
 ealdrum, and cwædun:
 Ōpere hē gehælde, and
 hyne sylfne gehælan ne
 mæg; gyf hē Israhela
 cyning sȳ, gā nū nyper
 of þære rōde, and wē
 gelyfað hym; hē gelyfð on God; ālyse hē hyne nū, gyf hē wylle; witodlice
 hē sāde: Godes Sunu ic eom. Gelice þā sceaðan þe mid him āhangene
 wæron hyne hyspdon.

MARK 15. 29-32.

And þā ðe forðstōpon
 hine gremedon, and
 hyra hēafod cwehton,
 and ðus cwædon: Wālā,
 se tōwyrpð þæt tempel,
 and on þrim dagum eft
 getimbrað! Gehæl ðē
 sylfne, of þære rōde
 stīgende. Eallswā þā
 hēahsācerdas bysmri-
 ende betwux þām bōcer-
 um cwædon: Oðre hē
 hāle gedyde; hinesylfne
 hē ne mæg hāle gedōn.
 Crist, Israhela cyning,
 āstige nū of rōde, þæt
 wē gesēon and gelyfon.
 And þā ðe him mid
 hangodon wæron him mid gebundene.

LUKE 23. 35-37, 39.

And þæt folc stōd
 geanbidiende; and þā
 ealdras hine tældon mid
 him, and cwædon:
 Ōpre hē gehælde; ge-
 hāle hine sylfne, gif hē
 sig Godes gecorena.
 And þā cempa hine
 bysmredon,² . . . and þus
 cwædon: Gif þū sī
 Iudea cyning, gedō þē
 hāle. . . . An of þām
 sceapum þe mid him
 hangode hine gremede,
 and cwæþ: Gif þū Crist
 eart, gehæl þē sylfne
 and unc.

MATTHEW 27. 45-50. MARK 15. 33-37. LUKE 23. 44-46. JOHN 19. 28-30.

Witodlice fram an tide wurdon³ And þære syxt- þā wæs nēan Æfter ðyson,
 þære sixtan tide þystru gewordene sēo syxte tid, and þā se Hælend
 wæron gewurden geond ealle eorðan ealle eorþan oð ðing wæron ge-
 þystru ofer ealle oð nōntide. And þā nigopan tide. endode, þæt þæt

¹ MS. ūres.

² MS. bymredon.

³ MS. wurdo.

eorðan oþ þā nig- tō nōntide se Hæl- And sunne wæs hālige gewrit
 opan tid. And end clypode myc- āþýstrod. . . . Ðā wære gefylled, þā
 ymbe þā nygoðan elre stemne: cwæð se Hælend, cwæð hē: Mē
 tid clypode se Heloi, Heloi, lema clypiende mycelre þýrst. Ðā stōd
 Hælend mycelre sabbattani? þæt is stefne: Fæder, ic ān fæt fullceces;
 stefne, and þuss on ūre geðeode: bebōde minne hi bewundon ane
 cwæð: Heli, Heli, Mīn God, mīn gāst on þīnre spingan¹ mid
 lema zabdani? þæt God, hwī forlēte handa; and, þus ysopo, sēo wæs
 is on Englisc: þū mē? And sume cweþende, hē forþ- full ecedes, and
 Mīn God, mīn þe ðār ābūton fērde. setton tō his mūðe.
 God, tō hwīforlēte stōdon and þis ge- þā se Hælend on-
 þū mē? Sōþlice hyrdon, hī cwædon: Nū, þes clypað fēng þæs ecedes,
 sume þā ðe þær Heliam. þā arn hyra ān, and fylde ðā cwæð hē: Hyt
 stōdon, and þis āne spingan mid ecede, and on hrēod ys geendod. And
 gehýrdon, cwæd- sette, and him drincan sealde, and hē āhyldes his
 on: Nū hē clypað cwæð: Lætað, þæt wē gesēon hwæðer hēafod, and āgef
 Heliam. Ðā hræd- Helias cume hine nyper tō settanne. his gāst.
 lice arn ān heora, Se Hælend þā āsende his stefne, and
 and genam āne forðfērde.
 spongean, and fyl-
 de hig mid ecede, and āsette ān hrēod þæron, and sealde hym drincan. Witodlice þā oðre cwædon: Læt; utun gesēon hwæper Helias cume, and wylle hyne ālysān. þā clypode se Hælynd eft mycelre stefne, and āsende hys gāst.

MATTHEW 27. 51, 54-
56.

And þærrihte ðæs
 temples wāhryft wearð
 tōsliten on twēgen²
 dælas, fram ufewardon
 oð nyneweard. . . . Wit-
 odlice þæs hundredes
 ealdor, and ðā þe mid him
 wæron, healdende þone
 Hælynd, þā hig gesāwon
 þā eorðbifunge, and þā
 ðing ðe þær gewurdon,
 hig ondrēdon heom
 ðearle, and cwædon:
 Sōðlice Godes Sunu wæs
 þes. Witodlice þær
 wæron manega wif feor-
 ran, þā ðe fyligdon þām
 Hælende fram Galilea,
 him ðenigende. Betwuh
 þām wæs sēo Magdalenisce Maria,
 and Maria Iacobes mōder, and Iosephes mōdur, and Zebedeis sunena mōdor.

MARK 15. 38-41.

And þæs temples
 wāhryft wæs tōsliten on
 twā, of ufewerdum oð
 neopewerd. þā se
 hundredman, þe ðār
 stōd āgēn, geseah þæt
 se Hælend swā clyp-
 iende forðfērde, hē
 cwæp:³ Sōðlice þes man
 wæs Godes Sunu. And
 þā wif wæron feorran
 behealdende, and be-
 twux þām wæs sēo Mag-
 dalenisce Maria, and
 Maria Iacobes mōdor
 and Salomeæ. And þā
 hē wæs on Galilea, hī
 fylidon him, and him
 þenedon, and manega
 oðre þe him mid fērdon on Hierusalem.

LUKE 23. 45, 47-49.

. . . And þæs temples
 wāhryft wearð tōslyten
 on middan. . . . þā se
 hundredman geseah
 þæt þær geworden wæs,
 hē God wuldrode, and
 cwæð: Sōþlice þes man
 wæs rihtwis. And eall
 þæt wered þe æt þisse
 wāfersýnnewæron, and
 gesāwon þā þing þe ge-
 wurdon, wæron āgēn-
 gewende, hyra brēost
 beoton. Ðā stōdon ealle
 hys cūpan feorran, and
 þā wif þe him fyligdon
 fram Galilea, þas þing
 gesēonde.

¹ MS. spingan.

² MS. tewgen.

³ MS. cw.

MATTHEW 27. 57-61. MARK 15. 42-47. LUKE 23. 50-56 JOHN 19. 38-42
(transposed).

Sōðlice þā hyt wæs geworden, And þā wæs se fram Arimathea
æfen wæs, cōm þæt wæs Para- dæg Parasceue, bæd Pilatus þæt
sum weli man sceue, þæt is ær þæt is gegear- hē mōste niman
of Arimathia, þæs wunge, and Sæter- þæs Hælandes
nama wæs Iosep; cōm Iosep, se dæg onlyhte. — lichaman, for-
se sylfa wæs þæs æðela gerēfa, of And þā ān man, þāmpē hē wæs
Hælyndes leorn- Arimathia,¹ se on naman Iosep, þæs Hælandes
ingeniht. Hē ge- sylfa Godes rices se wæs gerēfa, leorningeniht;
neālæhtetō Pilate, geanbīdode; and gōd wer and riht- þis hē dyde dearn-
and bæd þæs hē dystiglice in wis (þes ne ge- unga, for þæra
Hælyndes licham- tō Pilate ēode, and bæd þæs Hæl- Iudea ege;
an. Ðā hēt Pi- and bæd þæs Hæl- endes lichaman, for-
latus āgyfan him dædum) fram Ari- pilatus him lȳfde.
pone lichaman. Ðā wundrode Pi- mathia, Iudea
And Iosep genam ceastre (se sylfa þæt is ge-
pone lichaman, geanbīdode Godes rice); þes genēa-
and bewand hyne læhte tō Pilate, ærest cōm tō þām
mid clænre scȳt- and bæd þæs Hæl- Hælande on niht,
an, and lēde hyne endes lichaman. and brōhte wyrt-
on hys niwan gemang and ale-
byrgene, ðā hē wiste þæt, wan, swylce hund-
āhēow on stāne; and hē tōāwylte tēonti boxa. Hig
mycelne stān tō hlide þære byrg- nāmon þæs Hæl-
ene, and fērde endes lichaman, and bewundon
syppan. Ðær wæs hine mid linenum
sōðlice sēo Mag- clāðe mid wyrt-
dalenisce Maria, gemangum, swā
and sēo oðer Iudea þeaw² ys
Maria, sittende tō ðære byrg- tō bebyrgenne.
æt þære byrgene. Witodlice þar wæs
cōm Maria Mag- wyrtnūn on ðære
dalene, and Iosepes Maria, and be- stowe þar se Hæl-
hēoldon hwār hē gelēd wære. end āhangen wæs,
and on þām wyrtnūn wæs niwe
bebode. byrgen, on þære

þā gýt nān mann næs ālēd. Sōðlice þar hig lēdon pone
Hælend, forþām þæra Iudea gearcung wæs wið þā byrgene.

¹ MS. abarimathia.

² MS. þaw.

MATTHEW 28.

1, 5-7.

Sōðlice þām restedæges æfene, se ðe onlihte on þām forman restedæge, cōm sēo Magdalenisce Maria, and sēo oðer Maria, þæt hig woldon gesēon þa byrgene. . . . Ða andswarode se engel and sæde þām wifon : Ne ondræde gē ēow; ic wāt witodlice þæt gē sēceað þone Hælynd, þone þe on rōde āhangen wæs. Nys hē hēr; hē ārās sōðlice, swā swā hē sæde; cumað and gesēoð þā stōwe þe se Hælynd wæs on alēd. And farað hrædlice, and secgeað hys leorningcnihtum þæt hē ārās; and sōðlice hē cymð beforan ēow on Galileam; þær gē hine gesēoþ; nū ic secge eow.

MARK 16. 1, 2,

4-7.

And ða Sæternes dæg wæs āgān, sēo Magdalenisce Maria, and Iacobes Maria, and Salomea bohton wyrtgemang, þæt hī cōmon and hine smyredon; and swyðe ær ānum restedæge cōmon to þære byrgene, upasprungenne sunnan. . . . þā hī hī besāwon, hī gesāwon þāne stān āweg āwyltne; sōðlice hē wæs swyðe mycel. And þā hī ēodon on þa byrgene, hī gesāwon āne geongne on þa swyðran healfe sittende, hwitum gegyrlan oferwrohne; and hī þa forhtodon. Ða cwæð hē to him: Ne forhtige gē nā; gē sēcað þāne Nazareniscan Hælend āhangenne. Hē ārās; nis hē hēr; hēr is sēo stōw þær hī hine lēdon. Ac farað, and secgað his leorningcnihtum and Petre þæt hē gæð toforan ēow on Galileam; þær gē hine gesēoð, swā hē ēow sæde.

LUKE 24. 1-7.

On ānum reste-dæge, swyðe ær on dægrēd,¹ hig cōmun to þære byrgene, and bær-on mid him þa wyrtgemang þe hī gegearwodon; and hig gemetton þāne stān āwyltne of þære byrgene. And þā hī into þære byrgene ēodon, hig ne gemetton nā þæs Hælendes lichaman. And þa wæs geworden, þa hig on mōde afæryde wæron be pyson, þa stōdon twēgen weras wið hig on hwitum rēafe. And þa hig adrēdon, and hyra andwlitan on eorþan hyldun, hig cwædon to him: Hwi sēce gē lybbendne mid deaðum? Nis hē hēr, ac hē ārās; gepencað hū hē spæc wið ēow, þa gyt þa hē wæs on Galilea, and cwæð ðæt mannes Sunu bið geseald on handa synfulra manna, and bēon āhangen, and þy þridan dæge ārisan.

JOHN 20. 1.

Witodlice on ānon restedæge, sēo Magdalenisce Maria cōm on mergen, ær hit on mid him þa lēoht wære, to þære byrgenne; and hēo geseah þæt se stān āweg ānumen was fram þære byrgenne.

MATTHEW 28. 8.

Ða ferdon hig hrædlice fram þære byrgene, mid ege and mid myclum gefēan, and urnon and

MARK 16. 8.

And hī utēodon, and flugon fram þære byrgene; and wæron afærde for þære gesyhðe þe hī gesāw-

LUKE 24. 9-11.

And hig gewendon fram þære byrgene, and cýdon eall þis þām endlufenum, and eallum oðrum.

JOHN 20. 2.

Ða arn hēo, and cōm to Simone Petre, and to þām oðron leorningcnihte,² þe se Hælend lufode;

¹ MS. dægered.² MS. leorningcnihte.

cƿðdon hyt hys on; and hignānon Sōþlice wæs Maria and hēo cwæð tō
 leorningenihton. men nāht ne sǣd- Magdalene, and him : Hī nāmon
 on, sōðlice hī him Iohanna, and Drihten of byrg-
 ādrēdon. Maria Iacobi, and ene, and wē nyt-
 oðre þe mid him on hwār hī hyne
 wæron, þā sǣdon þās þing þām apostolum. And þās lēdon.
 word wæron gepūhte beforan him swā wōffung,¹ and hig
 ne gelyfdon him.

LUKE 24. 12.

þā āras Petrus, and arn tō þære
 byrgyne; and, ālütende, hē geseah
 þā linwæda sylfe ālēde. . . .

JOHN 20. 6.

Witodlice Simon Petrus cōm æfter
 him, and ēode into ðære byrgene,
 and hē geseah linwæda licgean.

MARK 16. 14.

Ðā æt nēhstan hē
 ætƿwde him twelfum
 þār hī ætgædere sǣton,
 and tǣlde hyra unge-
 lǣaffulnesse and hyra
 heortan heardnesse,
 forðā mpe hī ne gelyf-
 don þām ðe hine gesāwon
 of deāpe ārisan.

LUKE 24. 36, 40, 41.

Sōðlice þā hig þis
 spræcon, se Hælend
 stōd on hyra midlene,
 and sǣde him: Sib sƿ
 ēow; ic hit eom, ne on-
 dræde gē ēow. . . . And
 þā hē þis sǣde, hē æt-
 ēowde him fēt and
 handa. Ðā cwæð hē tō
 him, þā hig þā gýt ne
 gelyfdon, and for gefēan wundredon. . . .

JOHN 20. 19, 20.

Ðā hit wæs æuen, on
 ānon þæra restedaga,
 and ðā dure wæron
 belocene ðær þā leorn-
 ingenihtas wæron ge-
 gaderode for ðære Iudea
 ege, se Hælend cōm,
 and stōd tō middes hyra,
 and cwæð tō him: Si
 sibb mid ēow. And þā
 hē þæt cwæð: hē æt-
 ƿwde him his handa and
 his sidan; ðā leorningenihtas wæron blipe, þā hī hæfdon Drihten gesewen.

MARK 16. 15.

And hē sǣde him:
 Farað into ealne middan-
 eard, and bodiað god-
 spell ealre gesceafte.

LUKE 24. 49.

And ic sende on ēow
 mines Fæder behāt:
 Sitte gē on ceastre oðgē
 sƿn ufene gescriðde.

JOHN 20. 21.

Hē cwæð eft tō him:
 Si sibb mid ēow; swā-
 swā Fæder mē sende, ic
 sende ēow.

MARK 16. 19.

And witodlice Drihten Hælend,
 syððan hē tō him spræc, hē wæs on
 heofonum āfangen, and hē sitt on
 Godes swiðran healfe.

LUKE 24. 51.

And hit wæs geworden, þā hē blēt-
 sude hig, hē fērde fram him, and
 wæs fered on heofen.

¹ MS. woffung.

APPENDIX II

THE CAMBRIDGE FRAGMENT OF GENESIS

GENESIS.

4. 1-26. Adam sōðlice æfter þisum brēac his wīues; and hēo ēacnode, and ācende Cain, and cwæð: Ic æfde mannan þurh God. Eft hēo ācende his brōðor Abæl. Abel wæs þā scīep-hirde, and Cain hirðling. Hit wæs þā æfter manegum dagum þæt Caim ofrode Gode lāc of þāre eorþan wæstmum. And Abel ofrode of þām frumcænnedum scēapum his hēowodum, and of hire fætnesse; þā beseah God tō Abele and tō his lācum. Þā hirsode Caim pearle, and his nebwlite ætfēol. God cwæð þā tō Caime: Hwī eart þū hirre? and hwī ætfēol þīn ansīn? Gif þū ðonne yfel dēst, þærrihte bið þēo syn æt þām ingange; ac his gewilnung bið under þē, and þū wylst hine. Cain cwæð þā tō Abele his brōper: Uton gān ūt on feld. Hwæt, þā Cain ārās tōgēanes his brōðor Abele þā-ðā hī on æcere wæron, and hine ofslōh. God cwæð þā tō Cain: Hwær is Abel þīn brōðor? Hē andwirde: Ic nāt; eom ic

GENESIS.

4. 1-26. Adam vero cognovit uxorem suam Hevam, quae concepit, et peperit Cain, dicens: Possedi hominem per Deum. Rursumque peperit fratrem eius Abel. Fuit autem Abel pastor ovium, et Cain agricola. Factum est autem post multos dies ut offerret Cain de fructibus terrae munera Domino. Abel quoque obtulit de primogenitis gregis sui, et de adipibus eorum; et respexit

Dominus ad Abel, et ad munera eius. . . . Iratusque est Cain vehementer, et concidit vultus eius. Dixitque Dominus ad eum: Quare iratus es? et cur concidit facies tua? . . . Sin autem male, statim in foribus peccatum aderit; sed sub te erit appetitus eius, et tu dominaberis illius. Dixitque Cain ad Abel fratrem suum: Egrediamur foras. Cumque essent in agro, consurrexit Cain adversus fratrem

mīnes brōþor hyrde? God cwæð tō him: Lā, hwæt dydest þū? sēo stemn þīnes brōðor blōdes clipoð tō mē of eorþan. Nū þū bist āwīrged ofer eorþan, þēo þe oponode hire mūð, and underfēng þīnes brōðor blōd of þīnre handa. Þonne wīrcst þā eorþan, ne silð hēo þē hyre wæstmas; wōriende and flȳma þū bist ofer eorþan. Cain cwæð tō Gode: Māre is mīn unrihtwīsnys þonne ic mage miltsunge geearnian: efne, þū ādræfst mē nū tō-dæg fram þære eorþan ansīne, and ic bēo behȳd fram þīnre ansīne, and ic bēo wōriende and flȳma ofer eorþan; eal þāre þe mē gemēteð wile mē ofslēan. God cwæð þā tō him: Ne bið hit nāteshwōn swā; ac swā-hwā-swā ofslīcð Caim bið gewitnod beo seonfonfealdum. And sette þā mirceals on Cain, þæt hine ne ofslōge þe ðe hine gemētte. Cain fērde þā fram Godes ansīne tō ēastdæle, and wunede flȳma on þām lande Eden. Cain brēc his wīues, and hēo gēacnode, and ācende Enoh. Cain þā geworhte him āne burh, and genamode þā burh be his sune naman, Enoh. Witodlice Enoh gestrīnde Irad, and Irad gestrīnde Mauiehel; Mauihel gestrīnde Matusahel, and Matusahel gestrīnde Lamech, þe genam twā wīf: ān hātte Ada, ōþer Sella. þā ācende Ada Iabel, þe wæs fæder þāre þe wunedon on ge-

suum Abel, et interfecit eum. Et ait Dominus ad Cain: Ubi est Abel frater tuus? Qui respondit: Nescio; num custos fratris mei sum ego? Dixitque ad eum: Quid fecisti? vox sanguinis fratris tui clamat ad me de terra. Nunc igitur maledictus eris super terram, quae aperuit os suum, et suscepit sanguinem fratris tui de manu tua. Cum operatus fueris eam, non dabit tibi fructus suos; vagus et profugus eris super terram. Dixitque Cain ad Dominum: Maior est iniquitas mea quam ut veniam merear: ecce, eiicis me hodie a facie terrae, et a facie tua abscondar, et ero vagus et profugus in terra; omnis igitur qui invenerit me occidet me. Dixitque ei Dominus:

Nequaquam ita fiet; sed omnis qui occiderit Cain septuplum punietur. Posuitque Dominus Cain signum, ut non interficeret eum omnis qui invenisset eum. Egressusque Cain a facie Domini habitavit profugus in terra ad orientalem plagam Eden. Cognovit autem Cain uxorem suam, quae concepit, et peperit Henoch. Et aedificavit civitatem, vocavitque nomen eius ex nomine filii sui, Henoch. Porro Henoch genuit Irad, et Irad genuit Mauiael, et Mauiael genuit Mathusael, et Mathusael genuit Lamech, qui accepit duas uxores, nomen uni Ada, et nomen alteri Sella. Genuitque Ada Iabel, qui fuit pater habitantium in tentoriis, atque pastorum. Et nomen fratris eius Iubal; ipse

teldum, and hirda. His brōþor hātte Iubal, þe wæs fæder hearpera,¹ and þāra þe organan macodan. Þæt oþer wif, Sella, ācende Tubalcain, þe wæs slegcwirhta, and smið on eallum weorcum āres² and of³ ysene; his swistor hātte Nohema. Lameh cwæð þā to his wīum, Ada and Sella: Gehyrað mýne stemme, Lameh wif; hlistað mīne sprāce; Forþanþe ic oðslōh wer on mīre wunde, and iunglincg on mīnum handan,⁴ seofonfeald wracu bið geseald for Cain, and hundseofontigseofonfeald for Lamech. Adam sōðlice briac his wīues; and hēo ācende sunu, and gecigde hine Sech, þus cwepende: God forgeaf mē oþerne ofspring for Abel, þone Cain ofslōh. Ēac swilce þā Sech wæs sunu ācened, þone þe hēt Enos; þēs ongan tō clipienne Godes naman.

5. 1-32. Þis his sēo bōc Adames mēgrace. On þone dæg þe God gescēop man tō Godes gelīcnesse, hē geworhte hine. Wer and wif hē gescēop hii, and geblētsode hī; and hēt his naman Adam, on þām dæge þe hī gesceapene wāron. Adam sōðlice leofode huntēonti gēare and þritti gēare, and gestrīnde sunu tō his gelīcnesse and anlȳcnysse, and hēt hine Seth. Þā wāron Adames dages siððan hē gestrīnde Sech viii hund gēara, and hē gestrīndæ suna and dohtra. Wæs þā geworden eal þe tīmæ þe Adam leofode nigon hund gēara and xxx

fuit pater canentium cithara et organo. Sella quoque genuit Tubalcain, qui fuit malleator et faber in cuncta opera aeris et ferri; soror vero Tubalcain, Noema. Dixitque Lamech uxoris suis Adae et Sellae: Audite vocem meam, uxores Lamech; auscultate sermonem meum: Quoniam occidi virum in vulnus meum, et adolescentulum in livorem meum, septuplum ultio dabitur de Cain, de Lamech vero septuagies septies. Cognovit quoque adhuc Adam uxorem suam; et peperit filium, vocavitque nomen

eius Seth, dicens: Posuit mihi Deus semen aliud pro Abel, quem occidit Cain. Sed et Seth natus est filius, quem vocavit Enos; iste coepit invocare nomen Domini.

5. 1-32. Hic est liber generationis Adam. In die qua creavit Deus hominem, ad similitudinem Dei fecit illum. Masculum et feminam creavit eos, et benedixit illis; et vocavit nomen eorum Adam, in die quo creati sunt. Vixit autem Adam centum triginta annis, et genuit ad imaginem et similitudinem suam, vocavitque nomen eius

¹ MS. heaperas.

² MS. ærest.

³ Above line, in later hand.

⁴ For andan.

gēare, and hē pā forðfērde. Sech leofode fif and hundtēontig gēara, and gestrīnde Enos. Hē lyfede seðen hē gestrīnde Enos viii hund gēare and seofon gēar, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Sethes dagas ix hund gēare and xii gēar, and hē forðfērde. Enos sōðlice leofode hundnygontyg gēare, and hē gestrīnde Cainan. Æfter þes ūpspringe hē leofode viii hund gēare and xv gēar, and gestrīnde suna and dohtra. Wæron pā gewordene ealle Enoses dagas ix hund gēar and v gēar, [and ¹] hē forðfērde. Cainan lyfode hundsefontig gēare, and gestrīnde Malaleel. Hē lefede siððan hē gestrīnde Malaleel viii hund gēara, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Cainanes dagas ix hund gēare and x gēar, and hē forðfērde. Malaleel leofode v and sixti gēare, and gestrīnde Iared. He lifode siððan hē gestrīnde Iared viii hund gēare and xxx gēare, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Maleleelas dagas viii hund gēare and v and hundnigontig gēare, and hē forðfērde. Iared leofode hundtēonti gēare and twā and sixti, and gestrīnde Enoch. Hē leofede siððan

Seth. Et facti sunt dies Adam postquam genuit Seth octingenti anni, genuitque filios et filias. Et factum est omne tempus quod vixit Adam anni nongenti triginta, et mortuus est. Vixit quoque Seth centum quinque annis, et genuit Enos. Vixitque Seth postquam genuit Enos octingentis septem annis, genuitque filios et filias. Et facti sunt omnes dies Seth nongentorum duodecim annorum, et mortuus est. Vixit vero Enos nonginta annis, et genuit Cainan. Post cuius ortum vixit octingentis quindecim annis, et genuit filios et filias. Factique sunt omnes dies Enos nongenti quinque anni, et mortuus est. Vixit quoque Cainan septuaginta annis, et genuit Malaleel. Et vixit Cainan postquam genuit Mala-

leel octingentis quadraginta annis, genuitque filios et filias. Et facti sunt omnes dies Cainan nongenti decem anni, et mortuus est. Vixit autem Malaleel sexaginta quinque annis, et genuit Iared. Et vixit Malaleel postquam genuit Iared octingentis triginta annis, et genuit filios et filias. Et facti sunt omnes dies Malaleel octingenti nonaginta quinque anni, et mortuus est. Vixitque Iared centum sexaginta duobus annis, et genuit Henoch. Et vixit Iared postquam genuit Henoch octingentis annis, et genuit filios et filias. Et facti sunt omnes dies Iared nongenti sexaginta duo anni, et mortuus est. Porro Henoch vixit sexaginta quinque annis, et genuit Mathusalam. Et ambulavit Henoch cum Deo; et vixit postquam genuit

¹ Not in MS.

hē gestrīnde Enohc viii hund gēare, and gestrīnde sune and dohtra. Wæron pā gewordene ealle Iaredes dagas ix hund gēara and twā and syxti, and hē forðfērde. Witodlice Enohc lyfode v and sixti gēare, and gestrīnde Matusalam. And Enoch fērde to heofone mid Gode. Hē leofode siððan hē gestrīnde Matusalam iii hund gēare, and gestrīnde sune and dohtra. Wæron pā gewordene ealla Enoches dagas iii hund gēare and v and syxti gēare. And hē ne forðfērde nā, ac fērde mid Gode, and næs gesewen siððan mid mannum, forþanpæ God hine genam. Matusala pā leofode hundtēontig gēara and seofon¹ and hundeahtatig gēare, and gestrīnde Lamech. Hē leofode siððan hē gestrīnde Lamech vii hund gēare and ii and hundeahtatig gēare, and gestrīnde sunu and dohtra. Wæron pā gewordene ealle Matusalames dagas ix hund gēare and ix and sixti gēare, and hē forðfērde. Lamech pā leofode hundtēontig gēare and ii and hundeahtatig gēare, and gestrīnde sunu; and gecīgde hine Noe, and cwæð: þæs gefrēfrað ūs fram weorcum and geswincum ūre handan, ofer eorþan þe God āwirigde. Lamech leofode pā siððan hē gestrīnde Noe v hund gēare and v hundnigontig gēare, and gestrīnde sunu and dohtra. Wæron pā gewordene ealla Lameches dagas vii hund gēare and vii and hundseofeontig, and hē forðfērde. Noe sōðlice, pā-pā hē wæs v hund gēare eald, pā gestrīnde hē prȳ sunus: Sem, Cam, and Iapheð.

Mathusalam trecentis annis, et genuit filios et filias. Et facti sunt omnes dies Henoch trecenti sexaginta quinque anni. Ambulavitque cum Deo, et non apparuit, quia tulit eum Deus. Vixit quoque Mathusala centum octoginta septem annis, et genuit Lamech. Et vixit Mathusala postquam genuit Lamech septingentis octoginta duobus annis, et genuit filios et filias. Et facti sunt omnes dies Mathusala nongenti sexaginta novem anni, et mortuus est. Vixit autem Lamech centum octoginta

duobus annis, et genuit filium; vocavitque nomen eius Noe, dicens: Iste consolabitur nos ab operibus et laboribus manuum nostrarum, in terra cui maledixit Dominus. Vixitque Lamech postquam genuit Noe quingentis nonaginta quinque annis, et genuit filios et filias. Et facti sunt omnes dies Lamech septingenti septuaginta septem anni, et mortuus est. Noe vero, cum quingentorum esset annorum, genuit Sem, Cham, et Iapheth.

¹ MS. feofon.

10. 1-32. Þis is sēo mægracu Noe sunes, Sem, and Cham, and Iafeðes. And Iafeðes sunas wæron pās: Gomer and Magog, Mada and Iaban, Tubal and Moshoh, and Thyras. Gomer and Iaban, his twēgen sunæ, gestrýnde oðre vii sunes. And fram þisum synd tōdælede þeoda hilændon heora ricum, āngewilc æfter his gereorde and æfter his hīwrædene, on his cynne. Cames suna wæron pās: Chus and Mesraim, Futh and Canaan. Sē Chus gestrūnde vi sunas.¹ Ān pære wæs Nenroth: pē Nemroth wæs mihtig on eorþan, and strang hunta ætforan Gode; be pām wæs gecweden big-word: Swā-swā Nemroth, strang hunta ætforan Gode. His rīces angin wæs Babilon, and Arah, and Archat, and Cahanne, on pām lande Sennar. Of pām lande² fērde Asur, and getimbrode pā buruh Niniuen, and pære burhga strēta; oþre burh hē getimbrode ēac, þe hātte Chale; pā priddan burh þe hē ārærde hēt Reson, betwux Niniuen and Cale; pēos is micel burh. Chuses suna Remgma gestrýnde ii sunu: Sabba and Dadan. Mesraim, Cames oþer sunu, gestrýnde six suna; of pām cōmon pā Philistei, and sēo mægð Capturym. Canaan, Cames sunu, gestrýnde xi sunas, of pān is tōsawēn

10. 1-32. Hae sunt generationes filiorum Noe: Sem, Cham, et Iapheth. ... Filii Iapheth: Gomer, et Magog, et Madai, et Iavan, et Thubal, et Mosoch, et Thiras. Porro filii Gomer: Ascenez, et Riphath, et Thogorma. Filii autem Iavan: Elisa et Tharsis, Cetthim et Dodanim. Ab his divisae sunt insulae gentium in regionibus suis, unusquisque secundum linguam suam et familias suas in nationibus suis. Filii autem Cham: Chus, et Mesraim, et Phuth, et Chanaan. Filii Chus: Saba, et Hevila, et Sabatha, et Regma, et Sabatacha. Filii Regma: Saba et Dadan. Porro Chus genuit Nemrod; ipse coepit esse potens in terra, et erat robu-

tus venator coram Domino; ob hoc exivit proverbium: Quasi Nemrod, robustus venator coram Domino. Fuit autem principium regni eius Babylon, et Arach, et Achad, et Chalanne, in terra Sennaar. De terra illa egressus est Assur, et aedificavit Niniven, et plateas civitatis, et Chale; Resen quoque inter Niniven et Chale; haec est civitas magna. At vero Mesraim genuit Ludim, et Anamim, et Laabim, et Nephthum, et Phetrusim, et Chasluim; de quibus egressi sunt Philisthim et Caphtorim. Chanaan autem genuit Sidonem primogenitum suum, Hethacum, et Iebusaeum, et Amorrhacum, Gergesacum, Hevaeum, et Aracaeum,

¹ See below.

² MS. þande.

þæt fole Cananeysra pēoda. And heora landgemære wæron fram Sidonie oð ðā burh Gaza, and tō pām burgum Sodoma and Gomorra, and swā forð to Bethaman ¹ and Seboim oð Lesa. Þā sind Cames sunu on heora yerdum, and gereordum, and mægþum, and landum, and pēodum. Sem, Noes ylsta suna, gestrýnde fíf sunu: Elam, Asur, Arfaxad, and Ludim, and Aram. Aram gestrýnde iiii sunus. Arfaxað gestrýnde Salem, of pām āsprang Heber. Ðām Heber wæron ācenned ii sunu: pe ān hātte Faleh, forpāmpe on his dagum wæs se eorpe tōdæled; and his brōðor hatte Iectan. Þē Iectan gestrýnde xiii sune; and hē wæs on ēastdæle wið pone munt Sefar. Þis sunde Semes sunus, æfter heora mægþum, and gereordum, and hieardum, on heora pēodum. Þis is Noes hīwrēdæne, æfter heora folcum and pēodum. Fram pissum is tōdælede pēoda on eorþan æfter pām flōde.

11. 1-32. Wæs þā ān gereord on eorþan, and heora ealre ān spræc. Hī fērdon fram ēastdēle oð þæt hī cōmon tō ānum felde on pām lande Sennar, and pēr wunedon. Þā cwæð gehwā tō his nýxtan: Cumað, and utan wirean ūs āne burh,

Sinaeum, et Aradium, Samaraeum, et Amathuaeum; et post haec disseminati sunt populi Chanaanearum. Factique sunt termini Chanaan venientibus a Sidone Geraram usque Gazam, donec ingrediariis Sodomam et Gomorrhham, et Adamam, et Seboim usque Lesa. Hi sunt filii Cham in cognationibus, et linguis, et generationibus, terrisque, et gentibus suis. De Sem quoque nati sunt, patre omnium filiorum Heber, fratre Iapheth maiore, filii Sem: Aelam, et Assur, et Arphaxad, et Lud, et Aram. Filii Aram: Us, et Hul, et Gether, et Mes. At vero Arphaxad genuit Sale, de quo ortus est Heber. Nati sunt Heber filii duo: nomen uni Phaleg, eo quod in diebus eius divisa sit terra; et nomen fratris

eius Iectan. Qui Iectan genuit Elmodad, et Saleph, et Asarmoth, Iare, et Aduram, et Uzal, et Decla, et Ebal, et Abimael, Saba, et Ophir, et Hevila, et Iobab; omnes isti filii Iectan. Et facta est habitatio eorum de Messa pergentibus usque Sephar montem orientalem. Isti filii Sem, secundum cognationes, et linguas, et regiones, in gentibus suis. Hae familiae Noe, iuxta populos et nationes suas. Ab his divisae sunt gentes in terra post diluvium.

11. 1-32. Erat autem terra labii unius et sermonum eorundem. Cumque proficiscerentur de oriente, invenerunt campum in terra Sennaar, et habitaverunt in eo. Dixitque alter ad proximum suum: . . . Venite, faciamus nobis civitatem, et turrim cuius culmen pertingat ad caelum;

¹ Compare the Latin.

and ænne stȳpel swā hēahne þæt his rōf ātille þā heofonan ; and uton mǣrsian ūrne namon, ærþan wē bēon tōdǣledum tō eallum landum. God þā nyper āstāh, þæt hē gesēga þā burh and þone stȳpel þe Adames sunus getimbroden. God cwæð þā : Efne, þis his ān folc and gereord him ealum ; and hī ongunnon þis tō wircenne, nē hī ne geswīcað heora gepōhta ærþanþe hī mid weorce hī gefyllan. Cumað nū eornostlice, and uton nīper āstīgan, and heora gereord pēr tōwendon, þæt heora nān ne tōcnāwe his nēxtan stemne. And God þā hī tōdǣlde swā of pære stōwe tō eallum landum ; and hī geswicon tō wircenne þā buruh. And forþi wæs sēo burh gehāten Babel, forþanþe ðær wæs tōdǣled þæt gereord ealre eorþan ; God þā hī sende panon ofer brādnesse¹ ealra eorðan. Þās synd Semes mægpa : Sem, þā-þā hē wæs ānhundgēare, þā gestrȳnde hē Arfaxat, twām gēarum æfter þām flōde. And hē lyfode syððon v hund gēare, and gestrȳnde sunu and dohtra. Arfaxað þā lyfode vxxx gēare, and gestrūnde Sale. Hē leofode siðan hē strȳnde Sale iiii hund gēare and iiii gēare,² and gestrȳnde sunu and dohtra. Sale ēac leofode xxx gēare, and gestrūnde Heber. Hē leofode siððan hē gestrūnde Heber iiic and iiii² gēar, and gestrūnde sunus and dohtra.

et celebremus nomen nostrum, antequam dividamur in universas terras. Descendit autem Dominus, ut videret civitatem et turrim quam aedificabant filii Adam, et dixit: Ecce, unus est populus, et unum labium omnibus; coeperuntque hoc facere, nec desistent a cogitationibus usis donec eas opere compleant. Venite igitur, descendamus, et confundamus ibi linguam eorum, ut non audiat unusquisque vocem proximi sui. Atque ita divisit eos Dominus ex illo loco in universas terras; et cessaverunt aedificare civitatem. Et idcirco vocatum est nomen eius Babel, quia ibi confusum est labium universae terrae;

¹ MS. branesse.

et inde dispersit eos Dominus super faciem cunctarum regionum. Hae sunt generationes Sem: Sem erat centum annorum quando genuit Arphaxad, biennio post diluvium. Vixitque Sem postquam genuit Arphaxad quingentis annis, et genuit filios et filias. Porro Arphaxad vixit triginta quinque annis, et genuit Sale. Vixitque Arphaxad postquam genuit Sale trecentis tribus annis, et genuit filios et filias. Sale quoque vixit triginta annis, et genuit Heber. Vixitque Sale postquam genuit Heber quadringentis tribus annis, et genuit filios et filias. Vixit autem Heber triginta quatuor annis,

² Compare the Latin.

Heber leofode iiii and xxx gēara, and gestrūnde Faleh. Hē leofode siððan hē gestrīnde Faleg iiii hund gēare and xxx gēare, and gestrīnde sunu and dochtra. Faleh gestrūnde Reu. Hē leofoda siððan hē gestrīnde Reu ii hund gēare and ix gēare. Reu sōðlice lifode ii and xxx gēare, and gestrīnde Saruh. Hē lifode siððan hē gestrīnde Saruh iic gēare and vii gēar, and gestrūnde sunu and dohtra. Saruh sōðlice leofode xxx gēare, and gestrīnde Nachor. Hē leofode siððan hē gestrīnde Nachor iic gēare, and gestrīnde sunu and dohtra. Nachor pā leofode xxx¹ gēare, and hē gestrīnde Thare. Hē leofode siððan hē gestrīnde Thare ic gēare, and ixx gēare, and gestrīnde sunu and dohtra. Thare leofode hundseofontig gēare, and gestrīnde Abram, and Nachor, and Aran. Sē Aran gestrīnde Lot; and hē wæs deað ær his fæder on pām lande his ācennednyss, on pære Chaldeiscre Hur. Abram pā and Nachor wifedon: Abrames wif hātte Sarai, and Nachores wif hātte Melcha, Aranes dohter; and hire swister hātte Iesah. Abrames wif Sarai wæs untūmende. Hwæt, pā Thare genam his twēigen sunu mid heora twām wifum, and Loth his sune suna, and gelædde hig of pære Chaldeisre Hur tō pām lande Aran; and hig wunedon pā on Aran. pā

et genuit Phaleg. Et vixit Heber postquam genuit Phaleg quadringentis triginta annis, et genuit filios et filias. . . . Phaleg . . . genuit Reu. Vixitque Phaleg postquam genuit Reu ducentis novem annis. . . . Vixit autem Reu triginta duobus annis, et genuit Sarug. Vixit quoque Reu postquam genuit Sarug ducentis septem annis, et genuit filios et filias. Vixit vero Sarug triginta annis, et genuit Nachor. Vixitque Sarug postquam genuit Nachor ducentis annis, et genuit filios et filias. Vixit autem Nachor viginti novem annis, et genuit Thare. Vixitque Nachor postquam genuit Thare

centum decem et novem annis, et genuit filios et filias. Vixitque Thare septuaginta annis, et genuit Abram, et Nachor, et Aran. . . . Porro Aran genuit Lot; mortuusque est Aran ante Thare patrem suum, in terra nativitatis suae in Ur Chaldaeorum. Duxerunt autem Abram et Nachor uxores: nomen uxoris Abram Sarai, et nomen uxoris Nachor Melcha, filia Aran, patris Melchae et patris Ieschae. Erat autem Sarai sterilis. . . . Tulit itaque Thare Abram filium suum, et Lot filium Aran, filium filii sui, et Sarai nurum suam, uxorem Abram filii sui, et eduxit eos de Ur Chaldaeorum; . . . veneruntque

¹ Compare the Latin.

wæron geworden Tares dagas twā hund gēare and fīf gēar, and hē forðfērde on Aran.

22. 20-24. Him wiarð siððan gesæd þæt xii sunu wæron ācenodon his brēðer Nachor (þære naman sind āwritene on þære ledenrace; ræde þær sē ðe willan).¹

23. 1-20. Sarra sōðlice lifede hundtwēontig² gēara and viixx gēar, and hēo siððan forðfērde. Abraham bestōd hī on ðā ealdan wīsan, and siððan wolde biggan heore byrgene. Þā spæc hē tō þām manum þe hē mid wunedu — þæt wæron Hethes sunu — and hī pises bæd, and cwæð: Ic heom eallpēodig mid ēow wuniende; forgifað mē, ic bidde, byriels mid ēow, þæt ic mīnne dīeadan mage bebyrgan. Þā anwirde Hethes sunus Abrahame, and³ cwædon: Gehȳr us nū, lȳf; þū eart mid ūs wuniende swā-swā Godes heretoga, and þū swiðe wel mōst on ūrum gecorenum birgenum bebyrige þīne dīadan. Abraham þā ārās, and ēadmōdlice him ābīeah; and bæd þæt hig sprēcon his sprāce tō Effron, Sores sunu, þæt hē him sialde wið fēo þæt twifialde scræf þe hē hæfde on his lande on heora gewitnesse, him tō birielse. Effron þā anwirde Abrahame, and cwæð: Ne bȳo hit nā swā, lȳof, ac hlȳst mīnre sprāce: þæne æcer ic pē forgife mid eallum þām

usque Haran, et habitaverunt ibi. Et facti sunt dies Thare ducentorum quinque annorum, et mortuus est in Haran.

22. 20-24. His ita gestis, nuntiatum est Abrahæ quod Melcha quoque genuisset filios Nachor fratri suo: Hus primogenitum, et Buz fratrem eius, et Camuel patrem Syrorum, et Cased, et Azau, Pheldas quoque et Iedlaph, ac Bathuel, de quo nata est Rebecca; octo istos genuit Melcha Nachor, fratri Abrahæ. Concubina vero illius, nomine Roma, peperit Tabee, et Gaham, et Tahas, et Maacha.

23. 1-20. Vixit autem Sara centum viginti septem annis, et mortua est. . . . Venitque Abraham ut plangeret et fleret eam. Cumque surrexisset ab officio funeris, locutus est ad filios Heth, dicens: Advena sum et peregrinus apud vos; date mihi ius sepulchri vobiscum, ut sepeliā mortuum meum. Responderunt filii Heth, dicentes: Audi nos, domine; princeps Dei es apud nos; in electis sepulchris nostris sepeli mortuum tuum, nullusque te prohibere poterit quin in monumento eius sepelias mortuum tuum. Surrexit Abraham, et adoravit populum ter-

¹ The remark which I have enclosed in parenthesis is one of a series of references to the Latin text made by the translator, but omitted in the editions. — CHASE.

² Note the form.

³ MS. an.

scræfe, ætforan þissum folce, þæt þū frēolice bebirgen þær þinne diadan, gif þe swā gelicað. Abraham þā eft biad Effrone þæt wurð þām æcere. Him anwirde Effron ead-mōdlice, and cwæð: Þæt land þe þū gewilnast, ic wāt þæt hit is swā gōd swā iiii hund scillinga; þis wurð is betwux ung; ac, swā micel swā hit is, þū mōst swā-pēah bebirgan þinne dēadan þær, nū þū swā dōn wilt. Abraham þā sona þæt seolfer him āwæh, iiii hund scyllingan be fullan gewihte, and sealde Effrone wið þām foresædon lande on þæs folces gewitnesse. And hē fēng tō þām lande, mid eallum þām trēowum þe þæron ymbe stōdan, and mid þām twyfialdan scræfe þe lahge tō Manbre, þæt is sōðlice Ebron; and hē birigde þær Sarran. And hē hæfde þæt land him siððan tō licreste.

24. 1-3, 5-22. Abraham wæs þā eald; and God on eallum þingum hine geblētsode. And hē þā clypode him tō his yldestan gerēfan, þe ealle his þing bewiste, and cwæð: Sete nū þīne

rae, filios uidelicet Heth, dixitque ad eos: Si placet animae vestrae ut sepeliam mortuum meum, audite me, et intercedite pro me apud Ephron filium Seor, ut det mihi speluncam duplicem quam habet in extrema parte agri sui; pecunia digna tradat eam mihi coram vobis in possessionem sepulchri. . . . Responditque Ephron ad Abraham, . . . dicens: Nequaquam ita fiat, domine mi, sed tu magis ausculta quod loquor: Agrum trado tibi, et speluncam quae in eo est, praesentibus filiis populi mei; sepeli mortuum tuum. Adoravit Abraham coram populo terrae. Et locutus est ad Ephron, circumstante plebe: Quaeso ut audias me: Dabo pecuniam pro agro; suscipe eam, et sic sepeliam mortuum meum in eo. Responditque Ephron: Domine mi, audi me: Terra quam postulas quadringentis siclis argenti valet; istud est pretium inter me et te;

sed quantum est hoc? sepeli mortuum tuum. Quod cum audisset Abraham, appendit pecuniam quam Ephron postulaverat, audientibus filiis Heth, quadringentos siclos argenti probatae monetae publicae. Confirmatusque est ager quondam Ephronis, in quo erat spelunca duplex, respiciens Mambre, tam ipse quam spelunca, et omnes arbores eius in cunctis terminis eius per circuitum, Abrahae in possessionem. . . . Atque ita sepelivit Abraham Saram uxorem suam in spelunca agri duplici, quae respiciebat Mambre; haec est Hebron in terra Chanaan. Et confirmatus est ager, et antrum quod erat in eo, Abrahae in possessionem monumenti a filiis Heth.

24. 1-3, 5-22. Erat autem Abraham senex dierumque multorum; et Dominus in cunctis benedixerat ei. Dixitque ad servum seniore domus suae, qui praeerat omnibus quae

hand under mīn pēoh, þæt ic pē hālsie purh pone hefenlican God þæt pū of pißsum mennysse, þe ic mid wunie, wif ne gecēose mīne sune Ysaace. Se wīcnere him anwirde and cwæð: Hū gif þæt wif¹ nele hider tō lande mid mē? sceal ic lādan pīnne sunu eft tō pām lande þe pū of fērdest? Abraham him cwæð tō: Bēo pū þæs gewær þæt pū mīnne sunu nēfre pyder ne lāde. Se hefanlica God, þe mē hēt faron þanon and mīnum ofspringe, [and]² behēt mē þisne eard tō āgenne, hē āsent his engel ætforan pē, and pū swā genimst mīnum sunu wif. And gif þæt wif nele gewendan mid pē, ne bist pū forsworen; and pū hūru mīnne sunu pider ne lāde tō pāre lȳde nēfre. Se wīcnere pā āsette sōna his swīðran hand under Abrahames pēoh, and pone āð him swōr, swā-swā hē hine sylf stafode be his sunu wifunga. Se wīcnere pā genam x olfendas tō lāde, and of his hlāfordes gōdum,³ and lādde forð mid him; and fērde tō pām lande be his hlāfordes hāse, oð-ðæt hē becōm tō Nachores birig swā on æfnunge; and anbīdode him pær wiðūtan pære birig wið ænne wæter-pytt, on pāre tīde þe wīmmen woldan wæter feccan. Hē

habebat: Pone manum tuam subter femur meum, ut adiurem te per Dominum, Deum caeli et terrae, ut non accipias uxorem filio meo de filiabus Chananaeorum, inter quos habito. . . Respondit servus: Si noluerit mulier venire mecum in terram hanc, nunquid reducere de-beo filium tuum ad locum de quo tu egressus es? Dixitque Abraham: Cave ne quando reducas filium meum illuc. Dominus Deus caeli, qui tulit me de domo patris mei, et de terra nativitatis meae, qui locutus est mihi, et iuravit mihi, dicens: Semini tuo dabo terram hanc, ipse mittet angelum suum coram te, et accipies inde uxorem filio meo. Sin autem mulier noluerit sequi te, non teneberis iuramento; filium meum tantum ne reducas illuc. Posuit

ergo servus manum sub femore Abraham domini sui, et iuravit illi super sermone hoc. Tulitque decem camelos de grege domini sui, et abiit, ex omnibus bonis eius portans secum, profectusque perrexit in Mesopotamiam ad urbem Nachor. Cumque camelos fecisset accumbere extra oppidum iuxta puteum aquae vespere, tempore quo solent mulieres egredi ad hauriendam aquam, dixit: Domine Deus domini mei Abraham, occurre, obsecro, mihi hodie, et fac misericordiam cum domino meo Abraham. Ecce, ego sto prope fontem aquae, et filiae habitatorum huius civitatis egredientur ad hauriendam aquam. Igitur puella cui ego dixero: Inclina hydriam tuam ut bibam, et illa responderit: Bibe, quin et

¹ wif on the margin, in later hand.

² Not in MS.

³ MS. goldum.

clypode pā tō Gode, and cwæð mid gelyāfan: Drihten, mīnes lāfordes God, dō mildheortnysse tō-dæg wið mē, and wið minne hlāford; and gewissa mē nū. Ic stande wið þisne wæterpytt, and pās wīmmen hider cumað wæter tō feccenne, swā hyre gewune is. Nū pām wīmmen þe ic secge: Sete hwōn þīn æscen, þæt ic mahge drincen, and hēo mē anwirden þus: Eac ic sylle drincan þīnum olfendum; nū sēo his þe pū gearcōdest Ysaace þīnum pēowan, and purh þæt ic tōcnāwe þæt pū cōðdest mildheortnysse mīnum hlāforde. Þā, mid-pām-pe hē þus spræc, pā cōm Rebecca, Bathueles dohter, and hæfde hyre æscen uppan hure sculdrum, swiðe wlitig mæden, wolde wæter feccen. Mid-pām-pe hēo þæt wæter bær, pā cwæð se wer hyre tō: Sele mē hwōn drincen. And hēo sōna him cwæð tō; Drinc, pū lēofa man; and ic hlade siððan þīnum olfendum wæter, oððæt hig ealle drincan. Hēo pā āgēat of pām ascenne ārdlice his lāue, and arn tō pām pytte, and pā olfendas wāterede. Þā behēold se ærndrace pā gebīcnunge swīglice, wolde witan purh þæt hū him gewisode God. And sealde hyre ēarprēonas eallgildene sōna, and gildene bīagas, God heriende.

camelis tuis dabo potum, ipsa est quam praeparasti servo tuo Isaac, et per hoc intelligam quod feceris misericordiam cum domino meo. Necdum intra se verba compleverat, et ecce, Rebecca egrediebatur, filia Bathuel, . . . habens hydriam in scapula sua, puella decora nimis, virgoque pulcherrima et incognita viro; descenderat autem ad fontem, et impleverat hydriam, ac revertebatur. Occurritque ei servus, et ait: Pauxillum aquae mihi ad bibendum praebe de

hydria tua. Quae respondit: Bibe, domine mi; . . . quin et camelis tuis hauriam aquam, donec cuncti bibant. Effundensque hydriam in canalibus, recurrit ad puteum ut hauriret aquam, et haustam omnibus camelis dedit. Ipse autem contemplabatur eam tacitus, scire volens utrum prosperum iter suum fecisset Dominus, an non. Postquam autem biberunt cameli, protulit vir in aures aureas, appendentes siclos duos, et armillas totidem pondo siclorum decem.

APPENDIX III

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[The words excluded from this list are such as the commoner conjunctions, prepositions, pronouns, and numerals; the nouns *Dryhten*, God, *monn* (a); the adjectives *eall*, *micel*, *monig*; the verbs *bēon* (*wesan*), *cuman*, *cunnan*, *cweðan*, *dōn*, *gān*, *habban*, *magan*, *mōtan*, *sculan*, *secan*, *sprecan*, *weorðan*, *willan* (*nellan*), *witan* (*nytan*); and the adverbs *ēac*, *gýt*, *hēr*, *hwær*, *hwonne*, *nā* (*nō*), *nū*, *swā*, *ðā*, *ðær* (and compounds), *ðonne*, and *ðus*. Of others it is intended that all the instances shall be given, unless otherwise indicated.]

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ADDENDUM

ÆLFRIC'S VERSION OF ALCUIN'S INTER- ROGATIONES SIGEWULFI

GENESIS.

1. 1. On anginne gescēop God heofonan and eorðan. Sig. Int. 146-7.
1. 2. Se Godes gāst wæs gefered ofer wæterum. Sig. Int. 153.
1. 26. Uton wyrcan mannan. Sig. Int. 163.
1. 27. Uton wyrcan mannan tō ūre anlicnesse. Sig. Int. 169, 170.
2. 2. God geswāc his weorca on þām seofopan dæge. Sig. Int. 19.
2. 9. Trēow ingehydes yfeles and gōdes. Sig. Int. 192.
2. 17. þū scealt dēaðe sweltan, gif þū of þām trēowe geetst. Sig. Int. 197-8; cf. 41-2.
2. 19. *See* Sig. Int. 205-6.
2. 20. Adam ne gemētte nænne him gelicne. Sig. Int. 210-1.
2. 24. *See* Sig. Int. 213-4.
2. 26. *See* Sig. Int. 213.
2. 31. . . . þæt God gesāwe ealle þā ping þe hē geworhte, and
hī wæron swiþe gōde. Sig. Int. 185-6.
3. 9. *See* Sig. Int. 236.
3. 13. *See* Sig. Int. 243-4.

GENESIS.

- | | |
|--|---|
| 1. 1. In principio creavit Deus caelum et terram. | 2. 2. . . . † Requievit Deus die septimo ab omnibus operibus suis. |
| 1. 2. . . . † Spiritus Domini ferebatur super aquas. | 2. 9. . . . Lignum scientiae boni et mali. |
| 1. 26. Faciamus hominem . . . | 2. 17. . . . [In quocumque enim die comederis ex eo], morte morieris. |
| 1. 27. Creavit Deus hominem ad imaginem suam. | 2. 20. . . . Adae vero non inveniebatur adjutor similis ejus. |
| | 2. 31. . . . † Omnia valde bona . . . |

3. 14. *pū bist āwyrgeð, and þu scealt gān on þīnum brēoste, and pū ytst pā eorðan eallum dagum þīnes lifes.* Sig. Int. 246-8.
3. 15. . . . *þæt hēo sceolde pære næddran hēafod tōbrȳtan, and sēo næddre wolde syrwan ongēan hyre hō.* Sig. Int. 253-4.
3. 17. *See* Sig. Int. 52.
3. 21. *See* Sig. Int. 283.
3. 24. *God gelōgode cherubim, and fȳren swurd and āwended-lic, tō gehealdenne pone weg þe lið tō lifes trēowe.*
Sig. Int. 285-7.
4. 4, 5. *See* Sig. Int. 73-4.
4. 10. *See* Sig. Int. 296-7.
4. 15. *See* Sig. Int. 305-6.
5. 23, 24. *See* Sig. Int. 84.
6. 3. *Ne purhwunað mīn gāst on þissum mannum on ēcnyssy, forþonþe hī synd flāesc.* Sig. Int. 464-6.
6. 6. *See* Sig. Int. 315-6.
6. 15, 16. *See* Sig. Int. 322-6.
9. 13-15. *See* Sig. Int. 350-4.
11. 1-9. *See* Sig. Int. 379-83.
12. 1. *Far of þīnum lande, and of þīnre mægðe, and of þīnes fæder hūse, and cum tō þām lande þe ic þē gewissige; and ic þē pær mārne gedō, and þē geblētsige.* Sig. Int. 389-92.
12. 7. *See* Sig. Int. 396-7.
12. 13. *See* Sig. Int. 401-3.
14. 18. *See* Sig. Int. 408-11.
15. 2, 3. *See* Sig. Int. 423-5.
15. 16. *See* Sig. Int. 431-2.
17. 4. *See* Sig. Int. 398.
18. 20, 21. *See* Sig. Int. 448.
19. 1, 16, 17, 26. *See* Sig. Int. 472-9.
19. 24. *See* Sig. Int. 452-3; 458-9.
3. 14. [Maledictus es]; . . . super
pectus tuum gradieris, et terram
comedes [cunctis diebus vitae tuae.]
3. 15. . . . Ipsa conteret caput tuum,
et tu insidiaberis calcaneo ejus.]
3. 24. . . . † Cherubin, vel flam-
meum gladium atque versatilem,
- ad custodiendam viam ligni vitae
posuit.
6. 3. . . . Non permanebit spiritus
meus in homine in aeternum, quia
caro est. . . .
12. 1. . . . † ut egrediatur de terra
sua, et de cognatione sua, et de
domo patris sui. . . .

22. 1. God āfandode Abrahames. Sig. Int. 486-7.
 22. 2 ff. See Sig. Int. 492-7.
 22. 18. See Sig. Int. 399.

PSALMS.

45. 10. See Sig. Int. 393-4.
 110. 4. Þū eart sācerd on ēcnysse, æfter Melchisedehes ende-
 byrdnysse. Sig. Int. 422-3.

ECCLESIASTES.

1. 7. Ealle ēan eftgewendað þanon þe hī ær cōmon, þæt hī
 eft flōwan magon. Sig. Int. 343-4.

ECCLESIASTICUS.

18. 1. Sē þe leofað on ēcnysse gescēop ealle ðing tōgædere.
 Sig. Int. 96-7.

MATTHEW.

23. 35. See Sig. Int. 76.

MARK.

9. 23. Ealle ping synd þām gelēaffullan ācumendlice.
 Sig. Int. 279-80.

LUKE.

17. 32. Bēoð gemyndige Lothes wifes. Sig. Int. 484.

JOHN.

5. 17. Mīn Fæder wyrcð oð ðis, and ic wyree. Sig. Int. 21.
 8. 25. Ic eom anginn þe tō ēow sprece. Sig. Int. 149-50.

22. 1. . . . Tentavit Deus Abraham.

MARK.

9. 23 (Vulg. 22). . . . † Omnia pos-
 sibilia credenti.

PSALMS.

110. 4. . . . Tu es sacerdos in aeter-
 num secundum ordinem Melchise-
 dech.

LUKE.

17. 32. † Memores estote uxoris
 Loth.

ECCLESIASTES.

1. 7. . . . Ad locum unde exeunt
 flumina revertuntur, ut iterum
 fluant.

JOHN.

5. 17. . . . Pater meus usque modo
 operatur, et ego operor.

ECCLESIASTICUS.

18. 1. Qui vivit in aeternum creavit
 omnia simul . . .

- [8. 25. . . . Principium, qui et loquor
 vobis.]

14. 30. Þises middaneardes ealdor cōm tō mē, and hē on mē
nāht his ne āfunde. Sig. Int. 273-4.
16. 33. Trūwiað, and bēoð gebylde; ic oferswīpe þisne middan-
eard. Sig. Int. 272.
19. 54. *See* Sig. Int. 216-7.

2 CORINTHIANS.

11. 2. *See* Sig. Int. 218.

HEBREWS.

5. 6. *See* Ps. 110. 4.
7. 3. *See* Sig. Int. 410-11.

JAMES.

1. 13. God ne costnað nænne man. Sig. Int. 488.
1. 14. *See* Sig. Int. 506-7.
1. 15. Se lust ācynð þā synne, and sēo syn, þonne hēo bið
geendod, ācenð pone ēcan dēað. Sig. Int. 507-9.

14. 30. . . . Venit enim princeps
mundi huius, et in me non habet
quidquam.
16. 33. . . . Confidite; ego vici mun-
dum.

JAMES.

1. 13. . . . † Deus neminem tentat.
1. 15. Deinde concupiscentia, cum
conceperit, parit peccatum; pecca-
tum vero, cum consummatum fuerit,
generat mortem.

ERRATA.

Page 8 (12. 32). *Read swā huylc.*
 Page 15 (2. 25, 26). *Read dædbote*
and gehæftneðe.

Page 20 (9. 3-5). *Read Iesus.*

Page 25 (33. 11) *Read gecyrre.*

Page 26 (4. 1-11, line 6 f. b.). *Read*
tō cwæp.

Page 31 (line 3 f. t.). *Read tō-*
worpenē.

Page 34 (1. 34, 35). *Read mægen.*

Page 35 (line 1 f. t.). *Read cnēo-*
risna. Ib. (3. 10, 11). Read to
cwæð.

Page 36 (line 2 f. b.). *Read ariseþ.*

Page 37 (line 6 f. t.). *Read pā.*

Page 39 (14. 18). *Read aldorlēase.*

Page 40 (14. 26). *Read ūpstige.*

Page 45 (7. 13, 23). *Read Iafeth.*

Page 46 (Lat. col. 1, line 1 f. b.).
Read loqueris.

Page 47 (line 14 f. t.). *Read sōþlice.*

Page 51 (line 1 f. t.). *Read pēod-*
witan.

Page 52 (line 1 f. t.). *Read aheb-*
bað. Ib. (2. 19). Read hū and ege.

Page 54 (line 5 f. t.). *Read cýþan.*
Ib. (Lat. 33. 7, 8). Read † Audiens
. . . ex. Ib. (Lat. 4. 8). Read † Vae
sacerdotibus qui comedunt peccata
populi.

Page 56 (6. 19-21). *Read Sōðlice.*
Ib. (7. 12). Third quotation is rather
from Tobit 4. 16; there is also prob-
ably a reference to Tobit 4. 7 in Wulf.
258.

Page 58 (line 2 f. t.). *Read agun-*
nan.

Page 63 (12. 48). *Read þam.*

Page 66 (Revelation). *Read 9. 3,*
7-11.

Page 69 (line 3 f. b.). *Read þone.*

Page 72 (Lat. 32. 5). *Read Dixi:*
Confitebor and iniustitiam.

Page 81 (2. 4). *Read Se.*

Page 87 (24. 7). *Read (-nimað; geo-*
pena) and (ēowre; þýne). Also ingān
and þæs.

Page 98 (line 3 f. t.). *Read læt.*

Page 109 (45. 9). *Read swýþran,*
ænlice, and embscrýd.

Page 113 (5. 4). *Read liðan.*

Page 114 (line 1 f. t.). *Read swýðe.*
Ib. (line 6 f. b.). Read lēoht.

Page 115 (line 1 f. b.) *Read ge-*
swuSTRU.

Page 116 (24. 42-47). *Read ðeof.*

Page 117 (26. 25). *Read lārēow.*

Page 120 (lines 3 and 9 f. b.). *Read*
Godfæder.

Page 122 (line 9 f. b.). *Read*
Hælende.

Page 129 (1. 24). *Read cynryne*
and cynrynum.

Page 135 (line 1 f. b.). *Read ge-*
mētað.

Page 138 (line 5 f. t.). *Read ripað.*

Page 139 (line 4 f. b.). *Read Hwæt.*

Page 145 (line 6 f. t.). *Read ende-*
nēxtan.

Page 158 (line 3 f. b.). *Read*
māgum.

Page 175 (line 2 f. b.). *Read*
gelæcð.

Page 182 (line 12 f. b.). *Read*
beboda.

Page 188 (line 6 f. b.). *Read*
gewitan.

Page 192 (line 3 f. b.). *Read*
witega to.

Page 206 (line 12 f. b.). *Read holu.*

Page 219 (Matt. 3. 1-6.) *Read*
Iudeg and sōðlice.

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